PASTORAL LIFE

A PUBLICATION FOR PRIESTS

5/6

IN THIS ISSUE

SHEPHERD AMONG THE FLOCK —*By Henri Blanc* 5

DOUBLING YOUR CONVERTS—*By John A. O'Brien, Ph.D.* 11

PRIEST'S HORIZON WITHIN—*By John C. Schwarz, S.J.* 17

TEEN-AGE APOSTOLATE—*By Donald MacKinnon, C.Ss.R.* 21

"HE WHO HAS EARS TO HEAR..." *By James McGrath* 25

DIGNE, ATTENTE ET DEVOTE—*Bruno Hagspiel, S.V.D.* 29

PASTORAL CODE OF FAMILY LIFE 31

QUID IN CASU?—*By William F. Allen, J.C.D.* 33

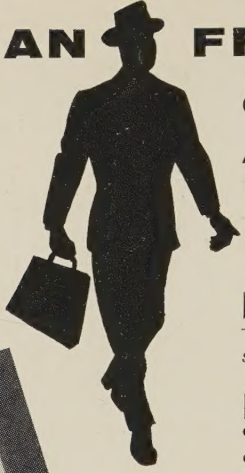
PASTORAL REFLECTIONS 41

NEWS AND VIEWS 42

BOOK REVIEW SELECTIONS 44

November - December, 1957

THE MAN FROM EMKAY



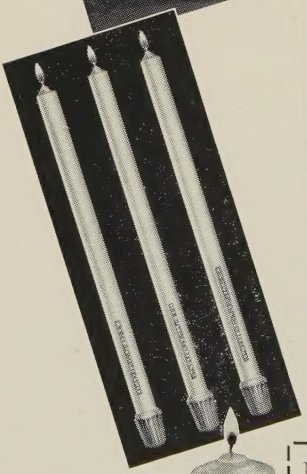
One Source for ALL your Candle Needs!

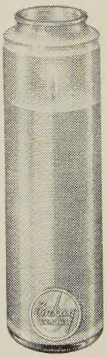
Your experienced Emkay representativ offers you these three important benefi

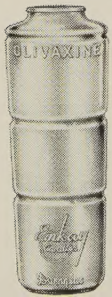
✓ FIRST, he's there when you need hi — providing faster, more economical *per sonal* service.

✓ SECOND, he carries a complete lin of candles and accessories . . . you deal wit one reliable source for all your needs.

✓ THIRD, the man from Emkay stand for quality and dependability. Every Em kay Candle is guaranteed to burn slowl evenly and cleanly . . . to give you mor quality per dollar . . . to be as perfect symbol as a Candle can be.







Purveyors to the Vatican by Appointment

Emkay Candles

MUENCH-KREUZER Candle Co., Inc.

SYRACUSE 1, N.Y.

NEW YORK 225-5th Ave. Room 639 — CHICAGO 4140 W. Chicago Ave. — BOSTON 73 Park Drive

NEW ORLEANS 6140 General Diaz St. — LOS ANGELES 745 E. Pico Blvd.

MAIL COUPON FOR FREE CATALOG

Muench-Kreuzer Candle Co., Inc.
Dept. PL-1257 Syracuse 1, N. Y.

Please send your new, completely illustrated 28-page Catalog describing Emkay's *complete* line of Church candles and accessories.

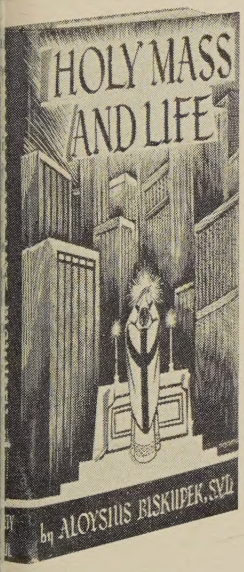
Name .....

Address .....

City ..... State .....

A NEW BOOK OF LASTING VALUE!

HOLY MASS AND LIFE



By Aloysius Biskupek, S.V.D.

IN this study Father Biskupek brings to our attention the tremendous power of the Holy Sacrifice of the Mass as a source of reaching Christian perfection. To acquire its proper effects, however, we must first understand it, primarily as a re-enactment of a non-bloody sacrifice which we ourselves can offer each time with Christ, and secondly as a source of doctrine and inspiration.

Grouping the action of the Mass into seven parts, Father Biskupek explains the meaning behind their various prayers, both as to their source in the liturgy and their particular significance for us as followers of Christ.

The Gloria, for example, is presented as beacon light pointing the way to our true goal in life; the Nicene Creed s a reflection of the dignity of man; the Holy Eucharist as a remedy or moral weakness; and the Epistle and Gospel as strong directives to ie fundamental virtues of the Christian life.

The volume is entirely printed on coated paper and enhanced by 5 full-page illustrations on the various ceremonies of the Mass, making easier for the faithful to follow the celebrant.

This is the last book written by Father Biskupek who died suddenly the end of his Mass on October 14, 1955. There is no doubt that iose who use it will find it both immediately and permanently helpful s an aid to their devotion to Holy Mass.

192 pp. $2.50, less 20%

ST. PAUL PUBLICATIONS

2187 Victory Boulevard, Staten Island 14, N. Y.

GIFT SUGGESTIONS

ORIGEN, The SONG Of SONGS

Commentary and Homilies

Translated by R. P. Lawson. "Ancient Christian Writers" volume 26. Origen's Homilies on The Song of Songs were regarded by St. Jerome as his most important exegetical work. This translation by R. P. Lawson provides the key work for any study of Origen's mystical teaching and hence his personality. $4.00

CHRIST'S CHURCH

Dogmatic Theology — Vol. II

By Msgr. G. Van Noort. The second volume of the "Dogmatic Theology" series translated and adapted by William R. Murphy, S.S. and John J. Castelot, S.S., gives a full treatment about the Church from both the apologetic and dogmatic standpoints. $7.00

GUIDANCE IN SPIRITUAL DIRECTION

By Rev. Charles Hugo Doyle. Excellent advice for all those in the religious life as well as those who have any connection with the guidance of souls. $5.75

THE MAKING OF A PRIEST

Text by Albert J. Nevins, M.M., with 150 photographs by William H. Lathrop. By a unique combination of text and lifelike photographs, this book follows the steps of a young man on his way to the priesthood. $3.95

Wherever good books are sold

THE NEWMAN PRESS

Westminster, Maryland

LETTERS

REPLY TO Fr. ALLEN'S REJOINDE

Dear Editor,

I have read with interest Father A len's courteous rejoinder in the Se tember-October issue of **Pastoral Lif** but see no valid reason for changing single sentence of the first part of m letter which appears in the same issu

In its official Replies Rome answe precisely the question proposed. Th question under consideration was pr posed by American Bishops in the fo lowing words: "Whether, **in judgin matrimonial cases,** Baptism conferre with the necessary matter and form, i the sects of the Disciples of Christ, Pre byterians, Congregationalists, Baptist and Methodists must be **presumed** i valid because of lack of intention i the minister of doing what the Churc does or what Christ instituted, or mu be **presumed** valid unless the contra be proved in a particular case."

Negative ad primam partem;

Affirmative ad secundam.

Of course, before giving that repl the Holy Office must have examined th theological question as to the validit of Baptism as conferred in those sect but their answer referred only to i application in marriage cases, and wa but a clarification of canon 1070 (f circumstances arising in the U.S.A.). anyone wishes to apply that Reply t other cases than matrimonial problem I ask: to what other cases may it b applied? From a theological viewpoin all that can be inferred is that there a **presumptive validity** of Baptism a conferred in the sects mentioned. Wel

o what else besides marriage does that ive a "directive"? Surely not to the rocedure to be followed in receiving onverts!

It is useless to quote the directive iven by Rome in 1870, for that simly laid down a rule that every tiro in heology should have known, but of hich some writers were apparently gnorant, for they defended baptizing **ndiscriminately sub conditione all con**erts. The Council of Baltimore gave ery clear directions (approved, of ourse, by the Holy See) regarding the eception of converts and stated that early always they required conditional aptism (and at times absolute Baptism). o apply to converts from the sects entioned in the Reply of the Holy Ofce, given in 1949, the principle that ome put them in the same category oth for marriage cases and for recepon into the Church to such an extent s not to require their conditional Bapsm in the latter case would be a disasrous error. I do not say that Father llen does this, but I do think that his eatment of the recent Reply could reate this impression in certain minds. eedless to say, an inquiry should be nstituted (where possible) in the case f each convert, but, even after such n inquiry, it will be found that, as the Council of Baltimore declares, in most ases, conditional Baptism will have to e administered. Although the Holy Ofce decided that the Baptism of the ve sects mentioned is **presumably** valid, nd should be considered sufficient in dging ordinarily matrimonial cases, till, in receiving converts—and this I tress—if we wish to extend the applicaion of this Response further, as Father llen does, all we can say is that, if a ember of one of these sects presents imself for reception into the Church,

ROYAL JELLY

Royal Jelly capsules. Contain the fabulous nutritive jelly of the Queen Bee. Available without medical prescription. Dietary supplement. $9.00 — vial of 15 hi-potency capsules. 30 day supply. Scientific and technical data — free on request. Satisfaction guaranteed or money refunded in 10 days. Order C.O.D. or send check airmail to: "Api-Vitalex" *Dept. PL-1, Box 6674, Medical Center, Dallas 19, Texas.*

WANTED

Men to serve CHRIST and HIS POOR! For further information about our apostolate write: **House of Charity, 26 E. Hennepin Avenue, Minneapolis 1, Minnesota c/o Vocational Director.**

BOOK MANUSCRIPTS

CONSIDERED

by cooperative publisher who offers authors early publication, higher royalty, national distribution, and beautifully designed books. All subjects welcomed. Write, or send your MS directly.

Greenwich Book Publishers. Inc.

atten. MR. BLESSINGTON, 489 Fifth Ave. NEW YORK 17, N. Y.

GIFT SUBSCRIPTIONS FOR THE NEWLY-ORDAINED

One of the most appreciated and effective ways to help the newly-ordained in their ministry is a gift subscription to PASTORAL LIFE. Simply send the young man's name and address, together with your own name, and we shall begin his subscription immediately with a gift card.

Two Years $2.50
Four Years $5.00

Write to: PASTORAL LIFE, 2187 Victory Blvd. Staten Island, N.Y.

his Baptism is but **presumably** valid. And who will be satisfied, in regard to his eternal salvation, with a mere presumption?

Stretch the Reply of 1949 as you will, you will find it of no avail outside matrimonial cases, for which it was expressly given. I have stressed this point, for I have heard priests applying it to reception of converts, which interpretation was probably not intended by the Holy Office.

To sum up: The Holy Office simply replied that Baptism administered in the sects it was questioned about must be presumed valid in solving matrimonial cases unless its invalidity be proved, in each case, whereas theology and Roman decisions declare that mere presumption of validity does not suffice in receiving converts. In other words, in deciding marriage cases it suffices that we are not sure of the invalidity of baptism, but in receiving converts, unless we are sure of the validity of the former baptism, we must baptize conditionally.

M. D. Forrest, M.S.C.

— • —

Reverend Father:

I notice that in your answer to the question on Evolution (Sept.-Oct., 1957), you suggest that more and more Catholic writers are accepting Evolution. Can you or any of your subscribers cite me a work favorable to Evolution, which considers the following objections?

1. **Time.** At any observed rate, or rate calculated from known data, how much time would be required for the emergence of the species known to exist? A reference to hundreds of millions of years is no answer. Fr. Murray of Notre Dame simply refused to discuss the question.

(*Concluded on page* 47)

New! Greatest Music Value Ever Offered!

The FAMILY MUSIC BOOK

only $6.00 postpaid money-back guarantee

800 PAGES OF MUSIC

Over 300 well-known standard favorites. Piano, organ and vocal music for all occasions. **The most complete collection under one cover.** Full 9" x 12" size, cloth-bound. An ideal gift!

G. SCHIRMER

3 East 43 St., New York 17, Dept. 27

I HEAR good again!

. . . such results reported by thousands! SEND TODAY for proof of how many found good hearing and relief from those miserable ear noises, caused by catarrh of the head! That's what these men and women **(many past 70)** reported after using our simple Elmo Palliative HOME TREATMENT! It may be the answer to your prayers. Absolutely **NOTHING TO WEAR!** You, too, may enjoy good results like thousands have reported, during our past 20 years, if you suffer with such conditions. **Write today for PROOF OF RELIEF and WONDERFUL OFFER OF 30 DAY TREATMENT ON TRIAL! Send NO MONEY . . . pay ONLY if helped!**

THE ELMO COMPANY

DEPT. 8Ca9 DAVENPORT, IOWA

LATE RENEWALS AND CHANGE OF ADDRESS

Notices of expiration have been mailed to all subscribers who failed to renew during the later part of the year. For renewing please return the postcard notice sent you, with your remittance.

If you are to have a change of address please send in both the OLD and the NEW address.

PASTORAL LIFE

VOL. V, No. 6 NOVEMBER - DECEMBER, 1957

Shepherd among the Flock

HENRI BLANC

"I know the sheep and the sheep know Me." These words of the Master point out the necessity of mutual knowledge and understanding between the priest, the shepherd of the soul, and his flock. In many instances this is acquired only by fraternization which however to be effective and fruit-bearing for souls, must be guided by good judgment, common sense, and discretion.

The practical importance of fraternization has well been appreciated by many saintly priests in the past. Not far from our modern times, we have the enlightening example of St. John Bosco whose sacerdotal life was in a large measure spent in social contacts with the people, particularly with the poor and unfortunate ones. He also had many friendly visits with the rich, but with the sole aim of bringing to them the problems of the poverty-stricken, whose needs he knew so well.

Again, St. John Baptist Vianney was a priest who did not believe in saving souls by remote control, no more than it could be done today with the office desk telephone. When he took charge of his parish at Ars, he grieved much over the fact that not only the church, but also the rectory was deserted by the people. Since none of the folk were coming to him, he decided to go to them in their homes, or meet them in farm fields. He paid to all, without discrimination, frequent visits. As a result parishioners soon flocked to church on Sundays and week-days, and within a short time, the parish or Ars was con-

Father Henri Blanc was ordained in Jerusalem, Palestine, in 1910. For nineteen years he taught and did missionary work in New England and New York City before going to North Carolina where he served for twenty-five years as chaplain in a Veteran Hospital. He contributed articles for several publications and is currently one of the Consultors for the Diocese of Raleigh.

sidered one of the most fervent in the diocese.

HOW SHOULD WE FRATERNIZE?

There might be different answers to the question as to how we should fraternize with the laity according to the various characters or dispositions of the clergy, as well as to the mental or moral attitude of a particular community and class of people.

There are priests known as *good mixers*—their natural dispositions enable them to make easy and beneficial contacts with all types of people. They fit in very felicitously and mix with as much ease and dignity as a veteran butler mixes his cocktails. Of course, I assume that most have the good sense of staying in the middle of the road by avoiding display or ostentation, by discreetly refraining from interfering with knotty and delicate family affairs, unless one is invited to do so for advice and guidance. In contrast to priests who mix so well with an inborn social graciousness, there are among the clergy those known as the distant or retiring type. They do not seem to be able to adjust themselves when they attempt to fraternize. They lack the human touch, and any social contact is a bore to them. I believe this is an unfortunate complex which those priests should try to overcome to make their sacerdotal life more useful and avoid the danger of becoming misanthropic shut-ins or cranky book-worms. However, regardless of personal dispositions any one can fit in or adjust himself to all occasions by simply being kind, considerate, and sympathetic.

Before mixing with the laity a priest should not only take a right appraisal of himself as to his aptitude and limitations, but he should as well take a good measure of the people who come under his influence. One cannot for instance mix with some converts to the Catholic Faith as one would with groups of people born and raised in the Faith. The forme

Vol. V, No. 6 PASTORAL LIFE Nov.-Dec., 1957

▶ Pastoral Life is owned, edited and published bi-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 23, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE, 2187 Victory Blvd., Staten Island 14, N.Y.*

ıy still retain certain set ideas on cial or fraternizing ethics. The iest must therefore deal with em with prudence—faultless, but pretentious deportment. After , it is simplicity that holds the nning card. Many converts have me to us at the eleventh hour, racted by our priesthood, why ould we fail to come up to their pectations in our human and cramental contacts?

As to fraternizing with non-tholic laity, especially in the uth, while it demands excep-nal reserve and prudence, it is ıly an effective means of ap-oach to prospective converts. At ıst it fould serve to break down eir queer prejudices and awaken them the consciousness that iests are plain human beings thout the ornamental "gadgets" nich some southern folks suspect the hiding—the horns and the oven foot.

In fraternizing, a priest must apt his conversation and whole itude to the condition of life of e people and show lively interest things which enter into the very ture of their existence. If a par-is located in a rural district, ould it not be worthwhile for the iest to acquaint himself with ricultural topics and farm prob-ns? People would welcome and preciate his knowledge as well his intelligent interest in their ficulties. I have been told of a est who took a two-year course an agricultural school before going to an important rural parish. He made up his mind to fraternize with the people and be most useful to them in their material emergencies rather than shutting himself up in loneliness. In fact he became quite a specialist in animal diseases and a big man in the community! The rugged farmers even thanked the Bishop for sending them a priest who could save animals as well as human souls.

If one's parish is in an industrial centre and brings one into contact with men behind the machine, the counter, or at the office desk, it is highly beneficial that one should know about problems relating to labor and become acquainted with the trend of thoughts in the men he meets concerning current events and issues. If a priest is a member of a civic club he must be alert and keep a vigilant eye on those who are qualified to be good leaders in the community, and as well watch those who by false principles and theories may mislead others into dangerous social or political aims and movements.

Incidentally—and this is a matter of good parish spirit and discipline—we should try to limit our fraternization to the people who come under our pastoral care. Rambling through another's field and flock is bad pastoral ethics and a source of much friction and justified resentment. The very words of Christ, the model good shepherd, settle this delicate point: "I know mine and mine know Me."

FRATERNIZATION THAT IS USELESS AND HARMFUL

To be profitable both to the laity and the clergy, fraternization should remain within the bounds of fraternization and never degenerate into a sort of unbecoming popularity and familiarity with the laity.

The priest must lead the flock, but how can he lead if he becomes a sheep of the flock? He must be the lifting and vitalizing "*leaven*" in the social mass, "the salt of the earth" in the words of the Master. Unfortunately we all know too well the priest who in fraternizing with the laity looks for an undue popularity and prides himself on being designated as a "regular guy." Once a priest succumbs to his aptitude of being a popular fellow rather than a popular priest, then he loses ground as a priest.

If I may go into few particulars of our social life, a priest for instance, very soon sees his influence on the people declining when he seeks undue popularity and tries to maintain it by long protracted hours of social calls. How naive and gullible one would be to take at its face value the seemingly hearty welcome, "Come in Father, we are so delighted to have you again with us this evening!" If the champion mixer could upon leaving the house of his friends hear the behind-doors whispering, "Why doesn't he stay home once in a while?" "Hasn't he anything else to do?" he might get wise himself and kick down the idol popularity he has set up for hi self. However a good hint and s utary advice comes from the life the Saint Curé of Ars. "The saint priest," writes his biographer "w so afraid of appearing indiscre that he made it a point to lea the house of those whom he visit long before they might feel th his presence was becoming impo tune."

One of the chief aims of frate nization is to bring to others sympathetic help and brother love. For some of the clergy it the other way around. They out in search of sympathy f themselves in their real and mos ly imaginary troubles. Would not be far better, wiser and saf to recite our head-aches and hea aches to a good and experienc priest-friend, our confessor, spiritual advisor? He would, I a sure, dispense the true genui sympathy and perhaps point o an effective remedy for our tro bles.

A grave temptation for pries who fraternize for the sake of po ularity, is to achieve that popula ty at the expense of charity towa their fellow priests working in t same community or next door. many occasions it is the venera Pastor referred to, of course, as t old man or old crank, who is t target of hilarious and unkind g sip. Even the Episcopal thro may be brought in for a "little

rges" from the spraying tongues. is well to remember that not all tholics we fraternize with have trong faith. In some it might be t a flickering light and it would t take much to snuff it out by rtain attitudes and conversations at do not jibe well with out Sun- y preaching. But the most seri- s danger for a priest who likes fraternize is to indulge in dan- rous familiarity or let down in estly demeanor as the easiest y to be popular.

Some of the laity may be our st friends, but they do not ex- ct us to call them by a pet or t too elegant nick-name. It is a k of respect which they would sent and by the same token we uld deny ourselves the respect ey owe us.

There are men of the laity who y think that an intimate and in- mal social gagthering would be dull affair without the zest of me off-color jokes or stories. But at if the over-jovial priest joins with "Oh! I could tell you a tter one?" Laymen friends in- e you to go fishing or golfing d if your company is not of the st choice, most likely you will ar a few solid volleys of profane rds because of the bad luck th the fish or the golf ball. Now y should a priest imagine that would add a few cubits to his pular stature by profanities of own repertoire?

I shall never forget what an old d experienced Retreat Master once said: "I doubt if a priest who fraternizes to be a regular guy does not give a sort of "*black-eye*" to his priesthood and become the head-ache number One of his Bishop." More to the point, I would from personal observations make the following comment: When by unrestrained and harum-scarum fraternization a priest allows himself to become one of the sheep, he should not wonder if the sheep are not around his confessional on Saturday evenings, or if they go to the more reserved type of a priest for spiritual pasture and direction.

CHRIST, OUR TEACHER AND GUIDE IN FRATERNIZING

Christ, our sacerdotal brother, may well be our teacher and guide in matter of fraternizing with the public. He, too, communed freely and simply with the crowds and in His all-embracing care He slighted none. As He knew their lives, their sufferings, their material and moral woes, He was anxious to bring to them the light and the comfort of the Gospel. To keep aloof from the people was not Christ's way. Defying the outcries of the Pharisees, he did not hesitate to cross the threshold of the publicans and sinners and sit at the table with them. In fact, the very thing Christ did as He began His ministry was to fraternize. He did it at the wedding of Cana in Galilee. To make

people happy, He even with a sublime congeniality provided the wine. By the way, this prompts a passing remark, "drink makes fraternization very enjoyable, but to avoid unpleasant comments it is wise to choose the right place, the right company, and, needless to say, the right measure." Incidentally on that occasion of the wedding at Cana, Christ did not impose His Presence or intrude upon the festal scene. He went *after* He received an invitation as pointed out in the Gospel.

Christ went about doing good to all. And this reminds us that in fraternizing we should have no other motive than the good of the flock. The priest who deviates from that goal and fraternizes for selfish motives is soon found out and given the cold shoulder, especially when it is noticed that he never extends his fraternization to the poor and the lowly of the floc When Christ, as we have it aga in the Gospel, became too popul with the public, who misunde stood His mission and aims, H withdrew from the crowd and r tired into solitude for prayer. S if our fraternization is not du appreciated by some people wh may question our motives an show an evil eye, we had bett keep at a safe distance and rath let those people come to us.

To sum up, in fraternizing w should try to adhere scrupulous to the essential and simple nor of never departing, while becon ing all to all men, from our pries ly spirit, standards and ways, to g down to those of the people. "G ing My Way" and not their wa should be our principle and mott so that no one will ever leave u without feeling a better man an a better Christian.

PORNOGRAPHY RACKET

To the tune of $500 million a year, books and pamphlets, films, still photographs, playing cards and other items that are "outright pornography" are being sold to "a very large percentage" of adolescents. Another "shocking and disturbing fact" is that minors are being lured into the role of "pushers" of this material, which is "wanton, depraved, nauseating, despicable, demoralizing, destructive and capable of poisoning any mind at any age."

This is the language of the Senate Subcommittee on Juvenile Delinquency in its recently released report on the connection between this kind of social poison and juvenile crime. Noting the increase of sex crimes among the young, the subcommittee records its conviction that such crimes are "unquestionably intensified by the reading of pornographic materials."

—AMERICA

Doubling Your Converts

JOHN A. O'BRIEN, PH.D.
The University of Notre Dame

IN no phase of the pastoral ministry have there been such significant recent developments as in that of convert making. Only a couple of decades ago the common practice was to wait for an inquirer to ring the rectory door bell and ask for instruction. It was unusual for a layman to attempt to interest a churchless friend or neighbor in the faith. "That's the business of priests—not mine," was his honest belief.

The result was that we were creeping along at a snail's pace, averaging each year but little more than one convert per priest. This, despite the fact that Christ had said, "Preach the Gospel to every creature... Teach ye all nations." At the pathetically slow rate we were traveling, doomsday would find us with our divinely appointed task tragically unfulfilled.

In 1936 the total number of converts gained by all the priests in the United States was 62,062: twenty years later it had climbed to 141,525, with an average of 2.8 per priest—the highest total and the highest average in our history. This means that the number of converts has more than doubled in that period, and it mirrors not only the increased interest in convert work but also the greater ingenuity and skill that have been applied to this delicate but important phase of the priestly ministry.

The progress has not, however, been a fairly even or uniform one either in parishes or dioceses. Enormous differences exist in the number of converts gained in adjacent parishes of the same size and complexion, as we showed in detail in "Wanted: A Convert Program" in the October, 1957 issue of *The Priest*.

In 1956 one parish had 67 converts, its neighbor of the same size had 16. In 1955 the priests of one fairly small diocese gained a total of 5,989—more than any of the

---

Father John O'Brien is well-known to the readers of this or almost any Catholic publication in America. In addition to his weekly syndicated column, *You Can Win Converts*, he has written a score of books dealing with the convert movement.

archdioceses save one—and its priests averaged 21.6 converts. That same year the priests of four dioceses averaged less than one convert.

WHY THE DIFFERENCE?

Why such enormous differences? Briefly, because one parish, or one diocese, has an organized program which goes out after the prospective convert, while the other has no organized program and simply waits for the casual inquirer to screw up enough courage to come alone to the rectory and apply for instruction.

If all parishes followed the carefully organized programs of the most successful ones, the convert total would be multiplied four or five times. Indeed if all priests achieved the average of 21.6, the 1956 total of 141,525 would have been boosted above the million mark!

Let us see then what are the outstanding features of the most successful parishes, the features which every parish can adopt and thus greatly increase its annual total of converts.

A few years ago we wrote to the chancellors of every archdiocese to secure the names of the three parishes reporting the largest number of converts. We then contacted those pastors to ascertain the technique employed. In every case we found that the Inquiry Class or Information Forum was the basic method used to give a complete course of instruction three or four times a year.

A notable instance is the Gesu' Church in Milwaukee. In 1944 the number of converts was forty. Father Richard A. Cahill, S.J., decided to establish an Inquiry Forum in which the priest instructors would give a complete course of instruction four times a year—one for each season. The annual total immediately shot up to about 149. By 1946 it had climbed to 169.

FOUR FORUMS A YEAR

"We noted," said Father William J. Grace, S.J., for many years the director of the Forum, "that the summer Forum was the least attended, yielding only about 30 converts. Accordingly we discontinued the Forum the following summer, figuring that our fall Forum would catch the ones who would have come in the summer months. That Forum opened, however, with just the same attendance as previously, and our total dropped that year by thirty.

"Since then we have conducted four Forums each year, two nights a week, and our annual total since then has averaged approximately 156. Now we would not dream of omitting any of our four seasonal Forums, for we have learned the hard way that *convert making means operating fifty-two weeks in the year.* It means working throughout the year, just as mer-

chants operate their stores without any let-up."

A HEART-WARMING EXPERIENCE

Among the names of parishes sent us by the New York chancery was that of St. Charles Borromeo at 141st Street near Seventh Avenue. Upon contacting its pastor, Monsignor William J. McCann, to ascertain the annual total of converts, we were almost startled by his reply: "We have averaged 440 for the last fourteen years." Here was by far the largest annual total of any parish in America. Indeed it was as much as some entire dioceses were then averaging.

Such an extraordinary achievement obviously called not merely for correspondence but for a personal visit: we wanted to see how so many people could be recruited each year, to say nothing about the enormous task of instructing them. We found the parish was in the congested Harlem district, peopled almost entirely by Negroes.

We got out of the subway and walked the remaining blocks to the church. It was in August, late in the afternoon. Many were sitting at the open windows of their upstairs apartments, getting a bit of air and looking at the people on the streets below. Soon we heard friendly greetings, "Hello, Father," called to us from above, while pedestrians added their own salutations.

In no part of New York had we been showered with such numerous and friendly greetings. It was immediately evident that priests were no strangers to these people, but were esteemed and loved. It was a heart-warming experience, and it brought home to us vividly the rich harvest of souls reaped by the good shepherd who walks daily among his flock and knows his sheep and calls them by name. Here was convincing evidence of the shoe-leather apostolate on a large and intensive scale.

Monsignor McCann proved to be a broad-shouldered, six-foot-two, 240-pound package of energy and zeal, lit with an infectious smile that warmed the cockles of one's heart. Frank Lahey would have coveted him as a fullback for his greatest teams. Big in stature, big in heart, and aflame with zeal, this intrepid athlete of Christ had taken over in 1927 a once great parish, from which nearly all the white families had moved.

By 1933 he realized that his one chance to rehabilitate and repopulate his parish was to place it on a mission basis: instead of waiting for people to come to him, he would go out after them. On a Sunday afternoon in October, 1933, the then Father McCann marched from the church with a long procession of altar boys in cassocks and surplices, while he was resplendent in a gold cope, and solemnly carried a large missal.

Nothing attracts a crowd more readily in Harlem than a colorful

procession, and many followed it, as it wended its way through the district and then back to the church. At the church doors Father McCann turned, and invited the crowd of curious followers inside.

"This is now your church," he said, "and I am your pastor. I want to welcome you to our services and your children to our school. This whole church plant is yours and I want you to make good use of it. My assistant and I will call at all your homes, for we want to know each one of you personally. Let us kneel down now and say together the Lord's Prayer."

A SUPERB RECORD

From that moment on Saint Charles became a throbbing center of intensive missionary activities. Personal visits to homes brought hundreds for instruction. Public classes of instruction, each lasting an hour and a half, are held on Monday and Thursday evenings virtually throughout the year. We were present at one of the sessions and we noted how carefully the record of the attendance was kept.

Two priests participate in the instruction, one taking the first half, the other the second half. Generous use is made of charts, slides, pictures, and films. The members of the class occasionally repeat in unison the answers to important questions. All the catechumens are requested to attend Sunday Mass regularly and the attendance of each is carefully recorded.

"Every activity of our parish," said the Monsignor, "is geared to one end: winning converts. Even the courses in religion in our grade school and high school are taught with the emphasis on preparing the students so they will be missionary-minded, eager to explain their holy faith to others. We ask every convert to bring at least one relative to the next Inquiry Class. We ourselves are constantly calling at homes and recruiting whole families for instruction."

Such are the methods which enabled Monsignor McCann and his assistants at St. Charles and its subsidiary church, St. Aloysius, to average 440 converts year after year. In 1933 they had 318 parishioners: in 1947, fourteen years later, they had 6,500. It's an inspiring illustration of what zeal, resourcefulness, determination, prayer, the shoe leather apostolate, and unremitting toil can accomplish. One wonders if the record has been surpassed in any parish in Christendom.

CLASS OF 155 CONVERTS!

Similar in character is the convert work at Corpus Christi parish in Chicago's south side. The church plant here is one of the

ost impressive in the city; for ars it ministered to thousands families, many of them in af- ent circumstances. When the ite families moved to other rts of the city, the huge plant s placed in charge of the Fran- can Fathers. Starting "from atch," they have built up a endid parish of colored people. Like Monsignor McCann, they ade their parish a throbbing ter of missionary activity, re- iting people for instruction in ll-advertised Inquiry Classes. e spent several days with them, serving their methods of recruit- g and instructing. The Inquiry ass, which they were then con- cting, was probably the largest the city, yielding 155 converts! We were one of twenty-three ests who assisted at the public ptism of this huge throng and ir reception into the Church. ch priest baptized a cluster of nverts in the aisle, with hun- eds following the ceremonies. At e conclusion we spoke a few rds from the pulpit, congratu- ing the priest instructors and ir lay recruiters, and asking ery family to bring at least one rson to the next Inquiry Forum. "We have been reaching the 300 rk in converts each year," said ther Maurice, O.F.M., the pas- , "because we make extensive e of the Inquiry Class. Without our numbers would drop to a all trickle. People who would t come alone to a rectory and apply for instruction, will attend a public Inquiry Class.

"They do not commit themselves in advance when they come to a public lecture, for they know that they are free to drop out any time they want. It is a challenge to us to make the lectures interesting and down to earth. We supplement the public lectures with private conferences and encourage anyone with questions to remain after the class, so we can give him all the time and attention he needs. This is the ideal method for every pastor who wishes to receive the maximum number of converts."

CARDINAL STRITCH'S PASTORAL

So outstanding were the results achieved by all the Chicago parishes which conducted Inquiry Classes that Cardinal Stritch wrote a Pastoral Letter on the subject and had it read at all the Sunday Masses throughout the archdiocese. "Whenever an Inquiry Class," said His Eminence, "has been established in a parish, the most consoling results have followed.

"We consider the Inquiry Class in a parish a necessary part of pastoral activities, and we recommend the Inquiry Class as the best means for bringing a knowledge of the truth of the Gospel of Christ to many who are not of the household of the Faith. This work, of course, doesn't mean merely that

we set up the class and make an announcement from our pulpits that it will be held on certain evenings of the week. There is the other work of going out and contacting non-Catholics, inviting them to attend these classes.

"Last year we followed closely the activities of a group of fine laymen in one of our parishes. Their pastor asked them to help him bring to the Inquiry Classes non-Catholics of the neighborhood. They banded together, they formulated their plans, and when the Inquiry Class in that parish opened, they had 150 non-Catholics present. At the end of the year there was a large number of converts from the Inquiry Class. This could be done in all our parishes."

As a result of this progressive program, stressing the importance of a well-publicized Inquiry Class in every parish, with the laity enlisted as recruiters, the archdiocese surpassed all the archdioceses of the country in the number of converts received in 1956—a magnificent total of 6,611.

IN A NUTSHELL

The moral? If you want to double or triple your annual number of converts, establish an Inquiry Class or Religious Information Forum. Announce it from the pulpit at all the Masses the three preceding Sundays. Advertise it in the newspapers. Post placards

Greetings!

We wish to express our sincere appreciation to all subscribers and contributors for their encouraging support and pledge our prayers for a happy and holy Christmas season.

The Editors

throughout the neighborhood. P in front of the church a lar placard announcing the Inqui Class and inviting all. Enlist yo parishioners as recruiters.

Conduct the Class two nights week for three months. Recei the converts publicly. Organi them into a Convert Club to me once a month for post-gradua instruction, and ask each to sho his gratitude for the grace of fai by bringing a relative or friend each succeeding Inquiry Class.

Conduct four of them a yea one for each season. Order 50 100 copies of the pamphlet, *Co ducting an Inquiry Class,* fro Our Sunday Visitor, and distribu them to your parishioners. Th pamphlet will not only help yo but it will also show the parishio ers how they can recruit prospe and help you in leading them in the one true fold. In this way co vert making will be integrated i to the daily work of every paris with lay apostles buttressing t efforts of all their priests.

Priest's Horizon Within

John C. Schwarz, S.J.

THE carrier *Champlain* on night maneuvers in the Mediterranean heads into a stiffening breeze. With an explosive roar another jet is swiftly air-borne: "Nothing, absolutely nothing but darkness and the glow of your outside lights through the haze... On you climb, up to twenty thousand feet. The plane bounces and rocks. A rapid tattoo of bumps tells you that you are passing through some heavy cumulus clouds. Thirty thousand feet now. Overhead a few stars begin to show. At thirty-two thousand feet you break out into a blue-black sky glorious with bright starlight. The moon is clear and a horizon is visible all around. You breathe a sigh of relief and let your eyes feast on the wonder and the beauty of the night."

The stirring experience miles above the Mediterranean, described vividly by the jet pilot upon return to his carrier deck, seems somehow to symbolize the desires which many men, and many priests among them, feel from time to time amidst the pressuring cares of daily life. We vaguely yearn to soar above the confinement of heavy concerns, to glimpse if only for a swift moment a broader view where "a horizon is visible all around." After a treadmill week of phone calls and callers a priest feels a need—sometimes indeed an urgent need—to find a way to rise above it all. Material and physical recreation will help, but for a priest of Christ the *true* relief will only come from what He gives. And what does He give? Himself, within the soul.

Father C. Schwarz, already presented to our readers, is writing from the University of Detroit, Michigan, where he is teaching Theology to the undergraduates.

ATTENDE TIBI...

How often do we priests turn consciously and interiorly to that truth which, at least from time to time, we teach even the small fry in the school, namely, that God Himself dwells in the souls of all who possess sanctifying grace. We preach grace and the sacraments;

we talk about sin as the death of the soul, grace as the life of the soul. But do we "go all the way" in applying these truths to ourselves, to our own needs and longings?

Fr. Eugene Boylan, in his perceptive book on *The Spiritual Life of the Priest,* observes that "Our life is devoted to His work; it should be an intimate partnership with Him. Yet, too often it is something quite human and quite solitary." Does one search, however vaguely, for a way to rise above it all, to refresh that inner conviction that "a horizon is visible all around"? The elemental doctrine of God's own presence within, God the Father, God the Son, God the Holy Spirit, surely should give just that lift to the heart amidst the incessant trivialities of the work-week. Ignoring this Gift of gifts from God—the gift of God Himself indwelling—sadly leaves our lives as "something quite human and quite solitary." Priestly lives need never be solitary, and *should* not be.

Of the three Divine Persons abiding within the soul, the priest assuredly possesses a profoundly special relationship with the Second Person. The priest hears of himself not as an "alter Deus" but rather as an "alter Christus." This Christ is within, not in His humanity, but the same Divine Person Who walked and talked and ordained the first priests, the same Who "in the beginning was face to face with God... and was God"—He is here. Need one who possesses such an interior Companion lead a solitary existence at any time? Need one who has cultivated such a Companionship ever lack a way to rise above it all, however inconvenient the multiple demands upon his energies may be?

This Christ is within. Says the present Holy Father in *Mystici Corporis*: "Paul the Apostle so often writes that Christ is in us and we in Christ... Christ is in us through His Spirit, Whom He gives to us, and through Whom He acts within us in such a way that all Divine activity of the Holy Spirit within our souls must also be attributed to Christ." Of course, our blessed Lord Himself preceded both the Holy Father and the apostle Paul on the point: "If a man love Me, he will keep my commandments, and my Father and I will come to him, and make our abode with him."

WHY IS CHRIST WITHIN?

Could He be here only to make a "personal appearance" in the stand-still, do-nothing fashion of celebrities guesting on TV? Or does He rather come so that He may accomplish something? Does He come as a mere aid to *our* human schemes, plans, designs, desires? Or does He come rather that we may partake of *His* divine designs and desires? Surely Christ abides within His priest so that He may continue His life among men

His compassion and devotion to their deepest needs, His self-sacrifice, His utter willingness to accept all inconvenience if only human beings are drawn thereby closer to salvation, to sanctification, to Love. St. Paul uttered the eloquent cry that he felt himself called to fill up what is wanting to the sufferings of Christ. But cannot the priest see himself called to fill up what remains still incomplete to the charity, to the compassion, to the prayer, gentleness, and humility of Christ? Christ is within, the Divine Second Person, and for what other purpose?

So, to consider a typical infor attendance at a "wake" for a stance, the evening schedule calls deceased parishioners. It is the second this week, and just when a break would have been far preferable to a wake. Father goes. But, truly, there is a sense of inconvenience muttering softly in the rear rooms of the mind. Why the muttering? Because, of course, while waiting for the traffic signal to turn green, the driver reflects inwardly upon the disruption of *his* evening, the continual readjustment of *his* schedule, the subtle forcing of *his* drooping energies. Understandable enough. But what of Christ?

CARITAS CHRISTI URGET ME

While soothing on the gentle balm of self-concern, even downright self-pity, we forget the living Lord abiding within. Are we to fill up what is wanting to the compassion, to the charity to the selflessness of Christ? Then this evening's wake presents solid opportunity. If we concentrate on self: inconvenience. But concentrate on Christ within, still longing to continue His life among men, now through His priest: opportunity. The same down-deep reversal of attitudes applies to the inescapable routine of sick calls, Saturday confessions, the simple but profoundly sublime assitance in distributing Communion. The pressure of divine love is a force as real as the hidden might of atoms so respected and so feared in our day. This pressure—the *caritas Christi urget me* of the ardent Paul—struggles and strives in the heart and conscience of a priest, ever contesting with the all-too-human pressures of self-concern. The well-spring of this upsurging pressure, its foundation and explanation, lies in the abiding presence of the Lord Himself in the soul of His priest.

Here too we find the only real answer to the loneliness of the priest. A growing, meditated realization that He is here, right here, not far off, will bring a calm to the hours or moments of priestly loneliness, if it does not banish them totally. Human love in its fullest form, the married state, has been offered with glad awareness to the Lord, and now He Himself comes to reside in a heart which would

be otherwise void. Not that God dwells only in priestly or celibate souls, but surely it is in such souls that the response to His presence should be the most whole-hearted and the most consistent. Let the busy curate daily and habitually rise above the clustered concerns and see his life in full perspective. Is it an exaggeration to apply the words of the jet pilot to a priest in momentary recollection with the Lord Who lives in him: "You breathe a sigh of relief and let your eyes feast on the wonder and the beauty" of the view.

St. Paul's theology of the divine presence within was bold: I live, now not I, but Christ liveth in me! Every priest can be as bold, if he will. This is a real union, not a bond of mere fellowship or friendship, not a bond developed out of mere donation of self or mere submission to divine influence. Christ bestows His true presence. The created gift of sanctifying grace and the uncreated gift of the Divine Giver Himself, both are truly here. All that remains is that in prayer, in reading, in daily habitual recollection the priest learns to go about all things with the Priest within.

A COMPARISON OF CATHOLIC AND MIXED MARRIAGES IN THE U.S.A. ARCHDIOCESES, ACCORDING TO THE OFFICIAL CATHOLIC DIRECTORY OF 1957

	Catholic		Mixed		Catholic		Mixed
Baltimore:	2,320	-	1,791	New Orleans	3,693	-	1,132
Boston:	10,832	-	2,563	New York:	16,208	-	3,072
Chicago:	11,278	-	3,201	Omaha:	1,146	-	283
Cincinnati:	2,191	-	1,103	Philadelphia:	9,174	-	3,252
Denver:	1,314	-	700	Portland:	718	-	602
Detroit:	7,842	-	2,421	St. Louis:	3,263	-	1,298
Dubuque:	1,377	-	385	St. Paul:	3,204	-	1,238
Hartford:	4,608	-	1,382	San Antonio:	2,394	-	385
Indianapolis:	866	-	679	San Francisco:	4,695	-	2,386
Kansas City:	682	-	314	Santa Fe:	1,499	-	166
Los Angeles:	6,379	-	2,946	Seattle:	989	-	957
Louisville:	950	-	681	Washington:	1,498	-	1,483
Milwaukee:	4,118	-	1,368	Buffalo:	1,657	-	1,670
Newark:	7,972	-	2,134	Figures speak for themselves!			

Teen-age Apostolate

Donald MacKinnon, C.Ss.R.

The story of a Viennese priest who went out of his way to tend the oft neglected teenage flock—and made it his road to sanctity.

FATHER CLEMENT HOFBAUER, aged fifty-seven, a fugitive from Napoleonic terrorizing, arrived in Vienna in the fall of 1808. He was tired, almost broken. He had been expelled from Warsaw after a pastorate of over twenty years in one of its largest and most apostolic parishes. In Vienna he was eventually assigned chaplain to a convent of nuns located near its vast university.

As soon as he had begun to get settled he became aware of the tousled, book-carrying young men, who made up the better portion of the neighborhood's population. Some of them remembered enough early training to say, "Hi, Father." or maybe, "Nice weather; isn't it?" when they met him on the street.

Acquaintanceship could have died right there. But Father Hofbauer didn't let it. He cracked a joke, or put on his best Sunday smile; asked a few questions. These boys, he learned, were quite like boys anywhere. Some of them worried about things at home. Others had big decisions to make. Most of them were thinking about girls the greater part of the time. Over and above these things Vienna itself was their problem, though most of them didn't recognize it.

* * *

The old city on the Danube, whose Waltz King was born four years after Father Hofbauer took up residence there, was a very poor environment for young Catholics. An almost anti-Christian attitude had grown up in the city's schools. Religion was looked upon with suspicion. Anything savoring of sympathy for the Church Universal or the Pope was taboo. Met-

A Redemptorist, stationed at Oconomowoc, Wisconsin, *Father Donald MacKinnon* has contributed articles for many periodicals and is active in a school of correction for young people.

ternich was to write to one of Father Hofbauer's penitents, "Why trouble yourself with affairs that concern the Church?... You are not in this world to spend all your energies on the Church." Local bookstores and newspaper stands carried literature that was actually vicious. A weekly newspaper was devoted to no other purpose than ridiculing sermons preached the Sunday before. "Weekly Truths for and about the Preachers of Vienna," it was called.

* * *

Father Hofbauer wanted to strike out against such barefaced evil. The heart of a nation abandoning its religion, the Faith of its youth being stifled. But how?

Careful reflection pointed out two arms easily accessible to him. They were tried remedies which a priest finds at his disposal in any age: preaching and friendliness.

He started with Sunday sermons—the chore (or is it?) that priests the world over feel called upon to perform once a week. Father Hofbauer's weren't masterpieces of oratory. They certainly weren't apt to fill the large church attached to the convent at the start. He used the simplest phrases. Some of his expressions were definitely stereotyped. But at whom was he aiming these sermons? "I preach," he said, "so that the most unlearned and even the little children will be able to understand me."

Did that attract young people? It did.

How?

By convincing them that here was one priest who was really and sincerely interested in them. For all the lack of polish in the orator it was rather easy to see that he had worked out his sermons very thoroughly before going up into the pulpit. He was offering something more than just scattered week-end thoughts. As a matter of fact, he admitted that he spent any spare moments during the week meditating on the Sunday Gospel. When a young priest asked him what was the best way to prepare a sermon, he didn't answer with words. He just patted his knees.

He had "the Faith"—and enough simplicity and humility about him, to get up in front of a crowd and admit it. Years afterwards one of his listeners wrote, "He began every sermon the way St. John began his first Epistle: 'That which we have heard...'" (1 Jn. 1:1)

But sermons weren't enough. Preaching about our Lady or confessions, indulgences or the devil was only a start. More direct contact with the young people was needed.

On his casual meetings on the street he began to invite the students to the rectory. Something that meant more to college boys struggling with a small amout of capital, they could get a free meal at Father Hofbauer's.

Friendliness works wonders. Before many months had passed a regular group of young people could be found with him in the evening. It was by no means confined to any one class. Poor students, well-off young men, law students, physicists came. Young Hungarian nobles, a plumber's apprentice, even the future Bishop Baraga of Marquette, Michigan, found their way to the priest's house. "A fine crowd." he called them. Friends, more worried about his personal comfort than an open door to a rewarding apostolate, named them, "Hofbauer's rascals."

Most nights there were what we might call "gab sessions" after dinner, some of them lasting till the wee hours of the morning. Everything from politics to the Pope was brought to the floor. Disagreements arose at times, but Father Hofbauer didn't think much of controversy. "He that endeavors to make people think rationally," he told a convert, a Jewish professor of medicine, "will invariably make enemies of them."

He had a good head for coining phrases. "It's better to speak to God about the sinner than to the sinner about God" he'd say. Or maybe, to clinch a discussion, "God doesn't need our homage and service, but we do." There was the important lighter side, that must not be overlooked either, "Sadness is prejudicial to the body," was one of his favorite sayings, "and does no good to the soul."

An ounce of holiness, coupled with extraordinary physical health is more useful for the salvation of souls than an extraordinary holiness coupled with an ounce of physical health.

ST. IGNATIUS

In the course of a not very long time a closer contact with the young people was established. After that it was comparatively easy to build up a genuine spirit of piety in them. For piety, he insisted, is not something reserved for the sick or the old; it's a manly virtue —the gift of wisdom in action. Just as in some parishes today, Father Hofbauer brought in the practice of having grown men serve his Mass. If there was a procession of the Blessed Sacrament or in honor of our Lady or the Saints, the huskiest and the smartest, as well as the lad who always clings to the background, carried lighted candles. Teen-agers belong to Mary, too. Father Hofbauer never let them forget it. He coined the phrase, "My Rosary is my library" and made sure the young people used one. He had them carry just one decade of the beads in their coat pockets. Then, no matter where they were, they could slip their hand in and get our Lady's help unnoticed.

Surely there must have been times when the man wondered if the priest would break. Discouragements came his way—the

youngsters themselves, a well-meaning friend who said the wrong thing at a bad time, outsiders who didn't want to understand. He failed in his one lifelong ambition: to establish the Redemptorists in a permanent foundation somewhere north of the Alps. But in spite of all this Father Hofbauer received his "hundred-fold in this life." Just take the matter of vocations alone. Besides the saintly Bishop Baraga who came to America, Father Hofbauer was instrumental in fostering an amazing number of priestly and religious vocations. A cardinal archbishop of Vienna and the learned theologian, Cardinal Deschamps of Belgium, were among his boys. It was a washerwoman whose son Father Hofbauer had saved from freemasonry, who quipped, "Send your boy to Father Hofbauer, and he'll surely end up ordained."

But if men looked well on the old priest's work, no less did God's Church. Eighty-nine years after his death Pope St. Pius X canonized Father Hofbauer. Recalling the teen-age apostolate of his last twelve years and the amazing effect it had had on Austria's capital, the Pope declared that Saint Clement Hofbauer should be called, "Patron of Vienna."

A TIMELY BOOKLET FOR YOUR SCHOOL!

CONFESSION GUIDE FOR BOYS AND GIRLS

By Rev. Casimir A. Delimat

We believe that this is a God-sent precious booklet for every priest and teacher concerned with the Christian training of their pupils. While it is intended primarily for boys and girls from the fifth to the eighth grade, it can be of much help to all children of grammar school age. It is a product of years of practical experience, written in a language that every child preparing for Confession will understand. 88 pp. $0.25

Send for a copy or order in quantity at 20% discount from:

ST. PAUL PUBLICATIONS
2187 Victory Blvd., Staten Island 14, N. Y.

"He Who Has Ears to Hear..."

James McGrath

"I DON'T want to take up your ime, Father, but..." says Tess)'Brien as she stops Father Mack- n who is just going down to the tore to get a pack of cigarettes. s Father Mackin patiently shifts he bulk from one leg to the other, ess tells how her mother is now ack to her cake-baking after her ayoff to nurse a bad case of gout n her left foot. Tess and the whole amily are still saying how won- erful it was for Father to bring Communion to her ailing mother uring the spell. Some twenty inutes later Father Mackin inter- upts the flow of words long nough to tell Tess that she will ave to save the rest for a later ime as he has to get back to the ectory because he is on calls.

Safely back in the shelter of the ectory, Father lights up his cig- rette, picks up his morning paper nd is about to head up to the only comfortable chair in his room. With one foot on the stairs, he hears: "Is that you, Father Mackin?" growls that familiar voice on the second floor. "I was just wondering whether you would be able to go over and talk to Mrs. Malin on Railroad Avenue. You see her husband was in here last night and he tells me that his wife, a non-Catholic, is getting tired of the nickles and dimes that her two children are so frequently being asked to bring to school and now she wants to put them in the public school. I told him that I was rather busy right now, but I would send one of the curates over. You remember the case, Father, we had some trouble or other with them last year." Father Mackin promises to take care of this as he stoops to pick up the paper which has just slipped through his tired arm.

* * *

It is now nearly ten-thirty. Father feels a bit tired, although he has done little but listen. He had better read his paper before he

ather James McGrath, a graduate from the Catholic University, for the past four years has been a full time Canonical Consultant to the Tribunal of the Archdiocese of Philadelphia. As a sideline he teaches Medical Ethics and Psychology.

starts anything else. But then he promised Mother Salvator that he would be over in school to talk over one of the problem-boys in the eighth grade. Mother is overjoyed that one of the priests is taking such a priestly interest in the children this year. In a few moments he finds himself hearing: "But this boy, Stanley Breen, is giving Sister Birgetta such a hard time and is the cause of her having troubles with the other eighth-graders. Yesterday Sister was correcting him and when she finished, he said: 'Sister, you sound as if you were up too late last night.' Father, I don't have to tell you what a commotion that caused in the classroom. Now, Father, either something will have to be done about the boy or I will have a sick Sister on my hands." With a promise to take the matter up with the pastor, Father left the school with the thought that he was at least able to listen to this problem with some modicum of comfort for, after all, those straight wooden chairs are more comfortable than switching from leg to leg.

In a few minutes Father Mackin saunters into the rectory dining room and he notes by the water glasses and the butter plates that only the pastor and himself will be in for lunch. Well, Father Mackin, what's new in St. Maria Goretti's today?" In a few short minutes the pastor is informed of Reverend Mother's complaint. "Father, I wouldn't be worrying myself about that for the Superior is a very capable lady who knows how to handle problems of that sort. I remember ten years ago when I was stationed as a curate at St. Beatrice's parish in Squillace we had a girl in the seventh grade who caused quite a sensation." As Bridget totes in the baked apple Father Mackin learns that this girl had been suspected of smoking. After much consultation it was decided to keep her in the Catholic School. Some time later the students were asked to write a composition on a subject of their own choosing. When sister told her to read hers to the class, she confessed that she had only one sentence. It read: "Happy Vesuvius it smokes when it likes." As siesta time rolls around Father Mackin learns that this precocious child was tossed out of St. Beatrice's for this incident because her continuance there would be detrimental to the welfare of the other students.

* * *

The little social visit in the pastor's room is abruptly ended by the ringing on the intercomunication buzzer. Father Mackin is wanted in the office. Mrs. Joyce from the housing project has a problem. She has just moved into this new project from the Cathedral parish, which is in the downtown slum area. Monsignor McIntyre of the Cathedral knows her well. Her check from the unem-

loyment compensation bureau ill not arrive until Friday and ie needs some nutramigen for ie baby. There is a list of things ather has to hear before he sends er on her way with a slip for five ollars worth of groceries to be aid by the Saint Vincent de Paul ociety.

Things are rather quiet now as ather prepares to listen to the all game. But his richly deserved elaxation is interrupted again by n urgent summons to the office. fairly well-dressed gentleman reets him and Father patiently nds a tired ear to a detailed ac- ount as to how the visitor for four ears was the only one allowed serve Mass for the late Mon- gnor O'Barry of St. Pachomius' hurch. These details seem so im- ortant because they are to lead p to the real reason for the visit. he man is on his way to... Well, hat difference does it make, you now the rest. Father has many ich calls in this parish and he mply pulls open the desk draw- and sends the man on his way ith a fifty-cent piece. There is no nse in making this rectory a ecca for future handouts.

* * *

At this time of the day it is cus- mary for the man on calls to ake his rounds of the hospital nd pick up the names of the atholic admissions so that things ill be prepared for the morn- g Communion calls. This is not a pleasant task at the hospital because Catholic clergy are not too well received at this community hospital. Icy stares and even at times a show of resentment are the lot of the priest. Father tries so hard to be pleasant as he is told that the doctors do not like the patients seen during the supper hour. But what hour would be convenient for the priestly ministrations, he thinks, as he patiently listens to the symptoms of each of the patients that he visits.

Father trudges back to the rectory in the heat of the late afternoon, thinking that today is the day for lamb stew and jello. The meals are always well cooked and sometimes the cook even surprises

PASTORAL LIFE

provides the answer to the question of what to give your friends —priests, missionaries, seminarians —for Christmas.

Timely, practical and carefully commissioned articles in the wide field of pastoral theology enable them to keep up with current problems and developments in this field throughout the year.

2 years: $2.50 — 4 years: $5.00

Write promptly:

PASTORAL LIFE
2187 Victory Blvd.
Staten Island 14, N. Y.

them with a homemade pie instead of the jello. But Father bristles with resentment as he knows that he has to sit at the table and listen to a full half hour of news and its commentary. The pastor likes the radio on during the supper time.

* * *

Now Father Mackin is going to get his first opportunity to do some talking because he has scheduled convert instructions for the next two hours.

After a brief visit to "his teenagers" dancing in the hall and a sympathetic listening to the uninterrupted flow of their chatter, Father realizes that it is now God's turn to listen to him as he wearily lisps "Nunc Dimittis" and finishes the Rosary. But even at that late hour Father has some listening to do for early in his priesthood he has formed the habit of doing some spiritual reading... This time God is talking.

* * *

The life of a priest is a busy one and one that is most profitabl when he is at the listening post Here he can do great good. H must patiently listen to every de tail for those poor souls who com to the priest with their problem too often forget that the priest i the central figure to whom all floc with their difficulties. He is a rea Dr. Anthony. To them it's th priest's job to listen. They do nc expect the priest to have the wis dom of Solomon and they are cor tent with a friendly answer, a p ous thought, a promise to pray fc them. But they always expect priest to have a willing ear. The will not easily forget a display c impatience when they are tryin to unload.

A priest's life is a life of lister ing—a life of listening to the lisp ing and sighing of those who ar "homeward trodding their wear way." But we have the consolatio in knowing that we have in Mar our Mother, a Model Listene Hers was a life of listening fro the time she listened to the firs words of the angel to the las words of her Son.

THEY BELONG WITH THE PARISH FAMILY

We believe that the senior parishioners are a tremendous asset to the parish. They are far too valuable to be left on the remnant counter. They belong with the parish family. They are accustomed to the parish way of life. Their prayers are invaluable, as is the example they set by attending the "extra services" of the parish church. They have a sympathy for, and an appreciation of, the priest. Their true Christian views on subjects of life, death, marriage and motherhood are a living answer to the mass of printed and pictorial matter on the newsstands. Every parish can afford to honor them. No parish can afford to isolate them.

"...Digne, Attente et Devote!"

Bruno Hagspiel, S.V.D.

IMAGINE the impression it must have made upon the Apostles when they beheld their Divine Master so recollected in prayer. We may hardly ever expect that high degree of self-detachment from all exterior things, that sublime devotion of our Divine Model and Exemplar. We must remember that He could not be distracted at all, because of His hypostatic union. But no doubt it must have been most edifying to look upon Him in His perfect concentration in His prayerful conversation with His heavenly Father.

Among the Saints of God there were but few who were so recollected in prayer, so absorbed in their conversation with God that they were hardly ever distracted. Once *St. Augustine,* during the preaching of a sermon in Hippo, confessed before his entire audience the difficulty he had to say his daily prayers with attention and devotion. He concluded his humble admissions by calling upon God to witness: "Thou knowest, O Lord, how great is my desire to do better than I am actually doing. Truly, time and again I am obliged to realize how weak and frail I am."

Let us therefore refuse to become impatient upon finding ourselves harassed and assaulted by distractions. *Father Chaignon, S.J.,* author of numerous meditation books for priests, makes the following startling remark which will, I am sure, be of great consolation to all priests reading this article: "If you find yourselves able to feel quite blissful and content in the presence of God for even three to five minutes during the week, do not fail to look upon this as a great grace."

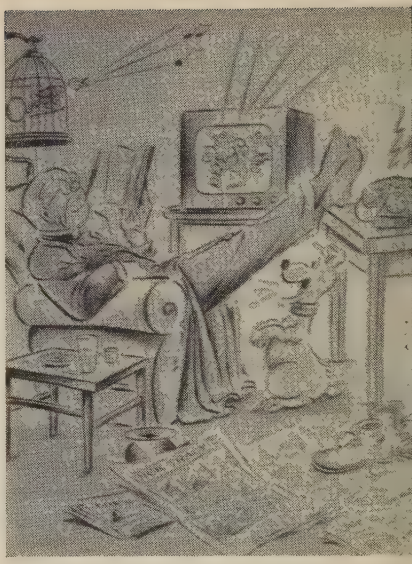
As long as our distractions were not deliberate—they are the kind in which we catch ourselves, as we say—we should never be perturbed about them and should not confess them. It is different, when they had been deliberately intended or entertained, for then they must be considered a disrespect to the divine majesty or to the Saint to whom we were praying. Our Catholic people and especially our Religious who worry so much about their distractions should be accord-

ingly instructed as to the proper policy in the matter. However, let us admit that we all could do far better than we actually are doing, i.e. pray with greater attention and devotion:

First of all, we must definitely remove all obstacles—everything that by its nature is apt to cause distraction. The majority of priests are in this regard rather negligent, as experience shows (Look at the adjoining cartoon!).

Secondly, from the very beginning of our prayer we must take a proper posture and maintain it throughout the entire recitation of our Office or any other prayer. Surely, the priest in our cartoon is no model in this regard. While it is impossible to bring our imaginative faculties under complete control, we have a perfect command over our outward senses and over our limbs, our head, our knees and our hands—and thus we are able to manifest our sincere respect and homage towards Our Lord. As for the liturgical Rites, Holy Church has itself minutely regulated everything, and this fact ought to show us how much service is offered to God when we lay due stress upon presenting ourselves before the Lord in a correct bodily posture.

Thirdly, we must never rush into prayer, especially when about to begin longer periods of prayer, but make first a kind of proximate preparation by definitely putting aside all thoughts of work or play



Artist unknown

etc. and turning our thought heavenward.

Fourth, we must above all mak every effort to avoid a mechanica or routine-like recitation of our Of fice and any of the other dail prayers. We are intellectual beings and as such we must offer to Go a "servitium rationabile," especiall during our daily Mass and in th recitation of the Divine Office those two outstanding liturgica exercises in which we appear be fore God as official representative of Holy Church. And oh, how muc more devout would not all ou prayers be, if we were more con scious of our own misery and need on the one hand, and on the othe hand of God's omnipotence an eagerness to come to our aid!

Pastoral Code of Family Life

– DUTIES TOWARD CHILDREN:

1. Upbringing

Proverbs: "Wisdom comes of re- roof, comes of the rod; leave a ild to go its own way, and a ıother's care is wasted" (29, 15). "A son well schooled is rest well arned; great joy thou shalt have f him" (29, 17).

Ecclesiasticus: "Spoilt son thou ıalt beget to thy shame, spoilt aughter to thy great loss; bring ıe to her husband no dower of ıodesty, her shame shall cost thee ear. Shame the father shall have, ıame the husband; fit company or sinners, she will have no good ord from either of these" (22, -5). – "Inure thy son to the rod, s thou lovest him; so shalt thou ave comfort of him in thy later ears, nor go about knocking soft- at thy neighbor's doors. Disci- line thy son, and thou shalt take ride in him; he shall be thy boast mong thy familiars" (30, 1-2).

St. Paul: "You who are fathers, o not rouse your children to re- ntment; the training, the disci- line in which you bring them up ıust come from the Lord" (Eph. , 4).

(Passages are from the Knox Version.)

2. Special Care of Daughters

Ecclesiasticus: "Daughter to her father is ever hidden anxiety, a care that banishes sleep. Is she young? Then how if age creep on too soon? Is she wed? Then how if her husband should tire of her? Is she maid? Then how if she were disgraced, and in her own father's house brought to bed? Once more, is she wed? Then how if she were false to her husband? How if she prove barren? Over wanton daughter of thine thou canst not keep watch too strict; else she will make thee the scorn of thy enemies, the talk of the city; strangers will point the finger at thee, and all the rabble know thy shame" (42, 9-11).

3. The Children's Future

Ecclesiasticus: "Thou hast sons; train them to bear the yoke from their youth up. Thou hast daughters; keep them chaste, and do not spoil them with thy smile; a daughter wed is a great good done, if a thrifty husband thou find her" (7, 25-27).

II – DUTIES TOWARD PARENTS:

1. Piety

Moses: "Honor thy father and thy mother; so thou shalt live long

to enjoy the land which the Lord thy God means to give thee." (Ex. 20, 12).

Ecclesiasticus: "Speak we now of a father's rights; do you, sons, give good heed, and follow these counsels, if thrive you would. God will have children honor their fathers; a mother's rights are his own strict ordinance... As thou wouldst have joy of thy own children, as thou wouldst be heard when thou failest to praying, honor thy father still. A father honored is long life won; a father well obeyed is a mother's heart comforted. None that fears the Lord but honors the parents who gave him life... Thy father honor in deed and in word and in all manner of forbearance; so thou shalt have his blessing, a blessing that will endure to thy life's end. (3, 2-11). — "And oh, with thy whole heart honor thy father, nor forget thy mother's pangs; bethink thee, that without them thou hadst had no being, and repay the service they have done thee" (7, 29-30).

2. Obedience

Proverbs: "Thine to obey the father who begot thee, nor leave thy mother without reverence in her grey hair." (23, 22).

St. Paul: "You who are children must shew obedience in the Lord to your parents; it is your duty" (Eph. 6, 1).

3. Assistance In Old Age

Ecclesiasticus: "My son, when thy father grows old, take him to thyself; long os he lives, never be thou the cause of his repining. Grow he feeble of wit, make allowance for him, nor in thy manhood's vigor despise him. The kindness shown to thy father will not be forgotten... Faithfully it shall be made good to thee, nor shalt thou be forgotten when the time of affliction comes" (3, 14-17).

SAINT COMPANIONS FOR EACH DAY

By A. and K. Mausolff

This book is an excellent substitute for formal mental prayer for those who cannot devote more time to meditation or spiritual reading. Each day contains a page of forceful vitamin-packed spiritual reflection on the most interesting and instructive facts in the saints' lives selected from several dozen reference works and condensed into short narratives such as can be conveniently read in three or four minutes. A definite lift toward perfection. 382 pp. $2.50

Order from: SOCIETY OF SAINT PAUL

2187 VICTORY BLVD. STATEN ISLAND 14, N. Y.

quid in casu?

By Rev. William F. Allen, J.C.D.

At a High Mass what should the faithful be told to do in regard to kneeling, standing, etc.? We have so many variations on this point.

The general rule is that the laity follow the clergy in this regard. Another rule is that the various attitudes prescribed on the part of the assistance mean to convey the idea of communal, congregation activity with the celebrant. In particular, all kneel for the prayers at the foot of the altar; then all stand. Sitting is permitted for the singing of the Kyrie, Gloria, Credo; after the Dominus Vobiscum of the Offertory all sit until the singing of the Preface; after the recitation of the Sanctus and Benedictus, all kneel until the Chalice has been elevated; then all stand until the Agnus Dei has been said if Communion is to be distributed; all stand for the Dominus Vobiscum after the Communion until the end of Mass with just a momentary kneeling for the Blessing.

I have read, that if the minister of a Sacrament seriously follows the ceremonies of the Church, then, we should have no doubt that he intended what the Church intends in administering the Sacrament. Is this an easy rule for settling all doubts on the intention of the minister of the Sacraments?

Such theologians argue that from this serious adherence to the ceremonies we can deduce the absence of any contrary interior disposition on the part of the minister; this sounds reasonable. The opponents claim that the two are divisible and that it would be possible to adhere strictly to the ceremonies and yet interiorly intend nothing that the Church intends. We cannot deny the possible division. But we must agree that a strict compliance with the external prescribed by the Church indicates the absence of any contrary disposition interiorly. There would be a strong favorable presumption in the case. The P. Catharin, O.P., is supposed to have adopted that view.

Has anything been decided on the authenticity of the stigmata and the long enduring fast of Theresa Neumann?

The Church has not officially approved or disapproved the claims of Konnersreuth. The most apt

conclusion to all that has been written pro and con is found in a very recent book by the P. Siwek entitled *Une Stigmatisee de nos Jours.* "We would indeed, as would many others, be happy to affirm that the phenomena of Konnersreuth are of the supernatural order. But this is not possible at the moment. It might be some day when Theresa Newmann submits to the desires of the Church's highest authority and undergoes a supplementary examination as to the phenomena in a Catholic hospital. At the present time we have no grounds for any affirmation in a favorable sense." We must also be mindful of what Cardinal Ottaviani wrote in 1951: "We must not confuse real sanctity with what might be, or is sanctity; ordinarily there will be an infallible sign accompanying real sanctity but this sign will never be so clear that it need not be checked by the authority of the Church." Much has been written on this famous woman; bitterness tinges not a few of the recent products of her friends as well as her adversaries. We should discount all such judgments and adhere to what the Church adopts as Her official judgment.

Of recent date, the Catholic newspapers carried a story about the present Pope and his unfavorable reaction to a catechism supposedly approved by the French hierarchy. The point of the story was that the catechism omitted certain truths of the Catholic Faith which were judged inappropriate for children of a very young age. Could you tell us any more apropos of this?

Everyone has read of the news noted above. All the reports were confusing and omitted the answer to what the reader seeks. From a French review we have gathered the following data: it seems that many of the clergy and laity thought that religious instruction should consist more in putting children in contact with the Bible and the liturgical riches of the Church than with the fundamental and traditional truths of the Faith. There was too a wide divergence of appreciation on some of the methods employed to successfully teach catechism. Pius XII was made aware of the situation and wrote a long letter to the hierarchy on this subject, stressing the fact that religious instruction, the good example of the home, moral education and a solid and strong Faith were the best antidotes for the dechristianization in modern cities. He pointed out that a superficial religious instruction was worthless and that in teaching catechism we must strive to teach it as a way of life and not as a theoretical study; reading and learning the catechism by heart without living and taking as one's own the truths is outmoded and to be avoided. Teachers of religion need science, must use the new psychological approach in pedagogical methods but over and above and most of all they need to be of saintly alloy.

The Pope did signal out for disapproval two items: one was the excessive use and insistence on

ctures, comparisons, stories, etc., put across the religious truth. here was the danger that the ild might retain only the vehicle thought and not the truth itlf. In trying to adapt to the ild, we may leave behind the sential of the instruction and ossibly lack due respect and atntion to the sacred deposit of aith. Secondly, the Pope forbade e authors of new textbooks to nit essential truths of the Faith n the grounds that the young ind was not ready to digest them. aturally, certain truths are not esented in the same manner to ildren of all ages; there is adaption in the presentation but *all* e truths must be taught to all the ildren and they must be made vare of the doctrine of the hurch in the realm of dogma and lt. To the older children it is ost important that the teaching e centered on God, Christ, and e Church. And in all this, we ust ever be mindful that teachs must continually keep abreast ith the times and ever deepen eir knowledge of the Faith; they ust seek through prayer and sacfice the blessing of God on their bors for the grace of God which ust work in the hearts of their upils will be obtained not so uch by pedagogical art but by ayer.

ust we sing O Salutaris *or some other motet in Latin for the exposition of the Blessed Sacrament and* Tantum Ergo *for the reposition?*

It is of very general usage to sing *O Salutaris* but there is no prescription of liturgical law which requires that particular motet in Latin. The *Tantum Ergo* however can never be omitted in Latin as well as the verset, the oration, and the blessing with the monstrance —these are all prescribed. Hymns and prayers in the vernacular may be sung before the *Tantum Ergo* provided they are not translations of the liturgical prayers; if litanies or liturgical prayers are sung, they must be rendered in Latin. (cf. O'Connell, *Book of Ceremonies*, p. 409).

Which are some of the problems being studied by theologians in the world on Mariology? There does seem to be much interest in that field. One wonders how far that branch of theology is due to go?

We cannot deny that there was a little uneasiness about the flourishing of Mariology in recent years. However, the Church has kept a vigilant eye on all such works so that extremists have not had too great a success. The fundamentum of all Mariology is contained in the statement: Mary was the Mother of God. The three gems in Her crown are: the declaration by the Council of Ephesus in 431 of her Maternity; in 1854 of her Immaculate Conception and lastly in 1950 of her Assumption into heaven.

Today the theologians are busy interpreting the degree of immediate cooperation of Mary in the Redemption and the meaning of her title of Co-Redemptrix.

They are seeking clarifications on Mary's title of Mediatrix of all Graces. Since these two prerogatives naturally lead to the Queenship, there is interest in that phase of Mary's glory. The question of Mary's death and its similitude with human death in the ordinary sense of the term comes in for consideration as does Mary's part in the sanctification of each individual soul: since the soul seeks union with her Divine Son, is Mary its Mother too? Mariology today is no longer just an appendix to a treatise in Theology. It has assumed proportions unheard of a score of years ago.

Recently in a deep Southern town a Catholic girl was raped. Such an affair is always unfortunate... but the matter was made much worse in the eyes of the doctors since the Church would not permit a D and C on the girl as she was brought to the hospital two and a half hours after the attack. Was I correct in this stand on the morality of the operation?

A first glance at the question and an affirmative answer would be chosen. However when the authors are consulted we find serious discrepancies. All are agreed and it has always been thus, that a victim of rape has the right to expel the human seed from her body since she has been the victim of an unjust aggressor. But she cannot interfere with the seed once it has become fecundated. Just when that happens is the matter of differing opinions in medical circles, and therefore, of varyin decisions amongst moralists.

She may expel the seed by *vag inal* douche any time. But wha about the semen that has passe from the vagina on to the uterus and to possible conception? Th answer hinges on the moment, th time of conception. McFadde writes "it is possible that concep tion will occur within a quarter o an hour after intercourse, but i is also possible that it will not tak place for some hours. Generou estimates hold that, even in or dinary cases, conception may no take place for ten hours." (p. 15 ed. 1949) He therefore would pe mit the uterine douche up to te hours after the offense or an other means to expel the seme Once conception has taken plac nothing can be done. Bonnar i *The Catholic Doctor* (p. 80) write "this means that it must be don (expulsion of the seed) within te hours after the intercourse." Pa quin in *Morale et Medecine* (p 291) says "the uterine douche permitted immediately after th act of rape, and as long as in th judgment of doctors there is n danger of an abortion. It is th doctor who decides just at wha moment there is danger of abo tion." He would even permit it fo 24 hours if the doctor would judg that the conception would not tak place in the Fallopian tubes. Jor agrees with the principle, bu holds that it is within the doctor competency to make the judgme as to when conception may tak place in each case. The priest mu know the recognized field of the retical solutions.

ur answer on p. 40 of the September issue is antiquated in view of the decree Sacram Communionem of March 19, 1957.

would hardly agree with the rding of the query! *Antiquated?* ie conjecture based on analogy d extrinsic authority expressed p. 40 apropos of the school icher who attended Mass every rning and had to go straight to nool without any possibility of tting breakfast, now in view of *cram Communionem* is not anuated but a reality, an honestgoodness privilege of hers from e Pope! Now, in her own right, thout asking anybody, she may ink her coffee or milk or anyng acceptable per modum po; one hour before she is to reive Holy Communion!

ave read a great deal in European reviews on the subject of the value of the Mass and the superiority of many priests coofficiants of the same Mass instead of individual Masses; that on retreats Bishops should not permit every priest to celebrate Mass, but rather have one Mass in which all priests would take part privately by devout assistance and by Holy Communion. Is there any recent change in the doctrine on the Mass to justify all these novelties?

his encyclical *Mediator Dei,* is XII mentioned one error ich held that priests should ncelebrate' with the people esent; this was prompted by the ory that the people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community. The Pope wrote, "it is superfluous to explain how captious errors of this sort completely contradict the truths which we have just stated above... but we deem it necessary to recall that the priest acts for the people only because he represents Jesus Christ, who is the Head of all His members and offers Himself in their stead. Hence, he goes to the altar as the minister of Christ, inferior to Christ, but superior to the people." The Pope then insisted that we always remember that the priest alone is the mediator between the people and God and that the people in no sense represent the divine Redeemer.

The opinion that one Mass worthily celebrated and assisted at, by 100 priests is as acceptable to God as 100 Masses celebrated by 100 priests is termed as erroneous by our present Pope in an allocution given Nov. 2, 1954, and repeated last year at the Congress of Pastoral Liturgy. He points out that this error stems from the fact that we forget the distinction between assisting at a Mass and celebrating Mass in which we are but the instruments of Christ renewing by each priest His supreme oblation to the Father. There are as many renewals of the oblation of Christ as there are priest-celebrants. This is not true in the case of priests devoutly assisting at a Mass. Hence, the fallacy that one equals the other from a theological viewpoint. "Tamquam opinionis

error rejici debet" (*Acta A. S.*, 1954, p. 668-670).

Among other interesting affirmations in the same article we find the Holy Father insisting that the central element of the Mass is the consecration; it is in the act of transubstantiation performed by Christ through the priest-celebrant. Again, we read that once the consecration of the Mass is validly performed, the offering of Christ is essentially complete and nothing is lacking to it even if all that follows normally in the Mass should not be able to be performed.

With the consecration of the Mass enacted, the Church, the Faithful, other priests assisting at the Mass—all may offer the victim now living on the altar—but this sort of offering is not akin to that of the priest-celebrant. *His* is the offering of Christ Himself who acts through the priest; while *theirs* is an offering, personal and private and human.

If there are many *co-celebrants*, Christ acts not through one alone, but through each and every one of them if they truly have the intention of consecrating and if they pronounce the words of consecration in their own right and not simply acquiesce and accept the formulas pronounced by the chief celebrant amongst them.

To rightly appraise the value of a Mass in comparison to the assistance at a Mass we must correctly answer this question: who accomplishes more and with greater efficacy—the one *who performs* the action of Christ sacrificing Himself and offering Himself, or the one who in *his own name offers* the action of Christ? Certainly it is the former, the one who 'personam Christi gerens.'

The same must be held about administering the Sacraments: it is not a question of who is worthier and who draws greater benefit from the Sacraments, the priest or the faithful receiving the Sacraments. Rather, the hierarchy is established by answering the question: who accomplishes the act as the instrument of Christ? the minister or the recepient?

There has been no change in doctrine; there is a refutation by the Holy Father Himself of opinions on the part of many who seemed bent on wiping out the distinction between cleric and lay person in the Church and who would make little of the power and the dignity of the Sacrament of Orders. Fostering participation of the laity in liturgical function must never be done at the expense of the clerical state or of the divinely established hierarchy of Orders for the sanctification of the laity and the praise of God.

Is a woman who confesses that she had her Fallopian tubes tied for the purpose of sterilization bound to undergo an operation to have them untied before she may be given absolution? Does she, at least, have to promise to undergo the operation before absolution is given?

It would seem that the penitent does not have to undergo, or promise to undergo the operation. First of all, it would mean an abdominal operation and this in the

minds of the moralists is an extraordinary means in the care of life, and nobody is held to use extraordinary means, that which is morally impossible. Secondly, at least a score of years ago, medical opinion held very much in doubt the success of the operation to restore the strength of the tied Fallopian tubes. On these two items it would seem wrong to hold the penitent to undergo the operation.

Some may wonder at the solution and say "how easy!" The moral issue hinges on this fact: the enduring bad effects of her original act of the will to be sterilized, are now simply material, devoid of malice; they are no longer under the influence of her will. The penitent's chore is to make reparation and to externalize what is within her heart—a sincere revocation of the malicious and sinful intention to be made sterile. How to impress this on the penitent? how to prevent her from taking too much for granted the act of forgiveness?

What is to be done in the case of ectopic pregnancy?

An ectopic fetus is one that has been conceived outside the place destined for this by nature; it can begin to grow in the tube, in the ovary and in some later stage of pregnancy in the abdominal cavity. Most likely when the word is used it denotes a case of tubal pregnancy. Ordinarily between the second and the fourth month the tube will be so swollen that it will burst with serious danger to the mother's life and with certain death to the fetus.

It is a very solid opinion from a medical viewpoint today that a tube which contains a fetus is in a pathological condition since it is in a state not meant for it by nature. It is a diseased tube and as such the mother has every right to its removal. When does it begin to be diseased, truly pathological? At what moment is its removal justified? Must we, as some theologians contend, await the moment of the rupture of the tube? or may we anticipate the rupture and excise it whenever the surgeon judges there is actual, serious danger to the life of the mother? A solidly probable opinion, which is noted as "very certain in practice" by Paquin holds that as long as the tubal pregnancy constitutes a pathological state, the tube may be excised as soon as the surgeon sincerely judges that it does endanger the life of the mother. The diseased tube will contain the nonviable fetus whose death is *indirectly* willed, permitted. We must baptize the fetus probably alive as soon as the tube is excised.

On this question of ectopic gestation, one must read with care the different solutions. Manuals of theology vary greatly in their appreciation of medical viewpoints and recent theological progress in this field. (cf. McFadden, *Medical Ethics*, 1949, p. 226).

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

OLD MEDITATIONS

Sometimes priests feel that when they meditate they have to concoct new ideas, and that a meditation is a kind of literary composition. Nothing could be farther from the truth. Meditation is actually a device to stimulate prayer. Often an old meditation dragged out of the recesses of the memory and re-used is just the thing to start us off on a train of thought that becomes real prayer.

The mechanics of meditation may to some extent inhibit prayer, although they are intended to beget prayer. But an old meditation that is already made and which can be re-used is familiar enough to be an easy guide, yet not so novel as to impede prayer.

Is this confusing? No, it is not. Any method of meditation aims to put one psychologically in a mood and frame of mind for talking to God and applying spiritual truths to the condition of our own soul. To think that every meditation has to be an excursion into the new and unknown is plainly a mistake. A few stock meditations used over and over will no doubt lead us more readily to real conversation with God than constant new effort at meditation. Let the old stock meditations grow familiar. Over the years they will lead us closer to God.

We know from our use of the Rosary that the fifteen meditations on the mysteries are matter more than enough for a lifetime. These same meditations that we use for the Rosary can be dwelt upon at greater length at other times. And there are a few other stock subjects that each one of us can pick and use. After all, our needs should dictate what we pray for, and our meditation should be a means to lead us to prayer. Thus seen meditation becomes easier and definitely more profitable to our souls.

MORNING PRAYER

A priest has quite a complete prayer program if he says no more prayers than are expected by Canon Law and the Church. Surely, the Divine Office, the Rosary, a period of mental prayer, and preparation for Mass and thanksgiving after Mass make up a prayerful day, with a visit to the Blessed Sacrament and an examination of conscience to round out the day's exercises. And there is no doubt about it, using the Divine Office as one's morning and evening prayer is to be not only liturgical but devout.

But there is a practical difficulty here. The Divine Office is imposed as an obligation. This takes it out of the realm of the devotional, so to speak. We so often do not say the Office as our personal prayer, but rather to fulfil our obligation, we do not use it as a casual thing, as a personal prayer. We stiffen up upon opening the breviary, and

we lack something of the heart to heart kind of praying that we can feel.

Specifically, although we say the very best of morning prayers officially, by saying our Office, still we may lack the consciousness of personal prayer, which has such a great psychological effect upon our personal lives. There are no doubt priests who sincerely feel they need say no other morning prayer, because they say the best of morning prayers in the Office. But if for them the Office is not down to earth enough to be personally moving, then it would be good if they said some other devotional type of morning prayer.

Say the Office well, of course. Make it your daily prayer, of course. But only the extremely liturgical can wisely dispense with some personal sort of morning prayer to start the waking day.

THE PRIEST'S COMMUNION

We priests often use the term "say Mass," but in reference to ourselves we seldom if ever speak of our reception of Holy Communion. True, reception of Holy Communion is part of the process of saying Mass; but if we do not advert to it specifically, it can become routine and can pass almost unnoticed.

Of course it is a tremendous privilege to be associated with Christ in the Sacrifice of the Mass, and to offer the Sacrifice for the people. But as far as we priests are concerned, our reception of Holy Communion in the Mass is for us, as it is for the lay people, the source of the constant graces we need to keep out of sin and to grow in holiness.

There would be no integral sacrifice without our reception of Holy Communion in the Mass that we offer, and there will be for us no astounding growth in grace unless we receive that Holy Communion devoutly.

How can you account for the defection of a priest who has been saying Mass daily up to the very day of his walking out? The only explanation is that his Holy Communion has been perfunctory and routine and perhaps even unworthy, but certainly not devout and fervent.

We are quite insistent in preaching to others that "He who eats this Bread shall live forever." Holy Communion gives the graces that guarantee salvation, and hence the preparatory graces for living in God's favor and friendship.

No wonder the Church wants us to make a preparation before Mass and a thanksgiving afterwards. This is to put our Communion in proper focus, lest in saying Mass we almost forget about the soul-strengthening effects of our Holy Communion.

Rev. T. C. Siekmann

▶ The clergy is exhorted not to waste precious energies and time in adventurous activities that are of doubtful efficacy. A mania for the spectacular, along with an excessive dynamism, very often render negative results—particularly of a spiritual nature.

NEWS and VIEWS

By PL Rome Correspondent

▶ The newly-established "Pontificium Institutum Pastorale" at the Lateran University aims: (1) to assist in the scientific and practical formation of the clergy in the varied forms of modern pastoral life; (2) to prepare those destined to teach pastoral theology in seminaries; (3) to promote courses based on the main problems of present-day culture, and (4) to organize experimental programs or "workshops."

▶ A new form of intensive apostolate, called "The Confraternity of Christ the Priest," seeks to combine the activities of the priest and the laity by means of personal contacts, family visitations, catechetical instructions, parochial organization of Catholic Action, etc. The present Australian group consists of one priest and three laymen who reside in a parish as long as they are needed by the pastor, and then move on to another.

▶ The World Congress of the Laity held in Rome offered occasion for some significant ideas expressed by the Holy Father: The mandate to teach and govern is reserved to the Pope and Bishops. The priests and laity teach by mandate of the ecclesiastical authorities. Nevertheless, the apostolate of the priest is sacerdotal, while that of the laity remains lay... The idea of a lay deaconate is not yet ripe for the times. Should it ever become a fact, it would in no way alter the above teaching... The responsibility of the laity consists in assuming duties derived from the mission of the Church as confided to it by Christ. Such action remains lay even if exercised by mandate of the hierarchy... This mandate is not given specifically or exclusively to Catholic Action as an organization, but to its individual members. The organization of Catholic Action cannot assume the monopoly of the lay apostolate. Over and above its own apostolate there exists that of the laity, either as a group or as individuals, who may choose to put themselves at the disposal of the hierarchy completely on their own initiative... The concept of Catholic Action is reformed as follows: (1) Catholic Action may comprise the whole complex of apostolic lay movements organized and recognized on a national or international level; (2) Catholic Action may also be a federation of all Catholic lay movements; the Bishops being free to admit such movements.

▶ The so-called "Association of Medical Missionaries" is a group that seeks to form and technically train young doctors for the missions. Started some years ago as an experiment in the lay-apostolate, this movement is now attracting an increasing number of graduates from the famed medical schools of Padova and Rome. All applications are approved by the hierarchy. Married doctors are accompanied by their families to their assigned or chosen mission fields.

▶ Referring on different occasions to the pastoral life of the priest, Pope Pius XII stated: For you progress does not mean an anxious search for new principles, but a more faithful application of the old as contained in the Gospel. Progress must always be reconcilable with the function of the priest. Extremes are al-

ays in opposition to the measured udence of the Church. The principal ssion of the priest always remains at of saving souls and continuing the ernal priesthood of Christ in today's orld... The priest must know the prob-ns encountered by souls through the edia of the movies, radio and televi-n. He must know what science, art d modern technology have to say out the destiny and religious and oral life of man... The Catholic priest-od is one of the present glories of the urch and one of the amazing aspects its sanctity. The Church is ever more ncerned with the intellectual, moral d pastoral formation of the priest. He ust be endowed with penetrating dgment, a wide range of ideas, keen alysis, and with the gift of speech. ne priest must know history well to derstand modern man. The mastery Greek and Latin gives him familiari-with the more important sources of e Faith: Holy Scripture and Tradition. the Minor Seminary the candidates ust attain solid virtue, firm convictions, strong character, a spirit of generosity, cognition of their responsibilities, and rmation in a profound interior life. ne Pope also said: It seems that the oment has arrived for a joint meeting theologians, sociologists, economists d jurists concerning the present con-tions of the family, as well as the despread errors on domestic life and e required remedies...

The priest must be a leader with both e civil and ecclesiastical authorities in ding the emigrants: preparing them iritually and technically, as far as ssible, instructing them in their new ngue, acquainting them with the cus-ms and traditions of their new coun-, etc. This priestly work must not be confused with a mere "altruistic" assistance. The priest will always be a prudent, vigilant and patient pastor. He will equally be concerned with the program of assimilation of the host country, to offset any spiritual pitfalls. Catholics of the host countries, the Holy Father adds, must not have merely a courteous toleration for immigrants, or a sterile compassion and sympathy for their lot; but rather a genuine love similar to that in the early Christian communities.

▶ A letter from the Vatican Secretariate of State reads: It is well to remember that priestly charity is the foundation of every pastoral activity. Priests should offer the first example of mutual charity. Their fraternal spirit should be the model of charity for all the faithful. The clergy have a higher and more immediate calling to the practice of this virtue. The most precious gem of the Church, its brightest light, its most ardent flame is the brotherly charity of its priests—the oneness in charity of the priests with the Supreme Pontiff, the Bishops, and among themselves!

▶ The most important element of Catholic education is the Catholic teacher. Hence the Church attributes to both the personality and formation of the instructor as much value as to the Catholic school itself!

▶ The mission of the Church is neither directly political, social nor economic... It is to elevate the fervent believers, gently invite and introduce those at its threshold, and lead back those who have strayed from religion... It is up to the ecclesiastical authorities to determine the more opportune times for certain reforms, as well as the very reforms themselves. **T.J.V.**

BOOK-REVIEW Selections

MARIOLOGY (Vol. II), edited by Juniper B. Carol, O.F.M., Bruce. pp. 618. $9.50

The long awaited second volume of the three volume symposium, **Mariology**, has just appeared. The first volume dealt with the history and sources of Mariology. This second volume holds special interest, since it treats the dogmatic matter of Mariology. Twelve theologians have contributed to this volume, some of them men of international reputation.

There are chapters on the scientific structure of Mariology; its fundamental principle; Our Lady's predestination, Divine Motherhood, perpetual virginity, fullness of grace, spiritual motherhood, coredemption, dispensation of all graces, death and Assumption, Queenship, and Mary and the Church. In addition, there is a chapter on Mary in the Eastern Fathers, originally intended for volume I, but unavoidably postponed.

All the chapters are very well done, in fact, most of them are of truly outstanding quality. Particularly high commendation is due to Father J. B. Carol, O.F.M., the general editor, for his very solid and rich treatment of the important topic of Coredemption, and of Fr. Cyril Vollert, S.J., who contributes three chapters. His presentation of the parallels between Mary and the Church is an especially valuable, thorough, well-balanced and sound study of a subject that is much discussed today, and on which not a few regrettable errors a current. Father Vollert shows that t errors stem largely from the neglect the pronouncements of the Magisteriu on the part of a few theologians w have preferred to spin out elabora webs of theorizing, resting on lit more than their own fanciful specul tions.

Especially commendable also is t abundant documentation found in chapters, and the close adherence to t teachings of the Ordinary Magisteriu of the Church. This volume maintai the high theological standard set by t first volume. America now has the gre er part of a set that can hold its he high in the company of similar coope ative enterprises by European theol gians.

William G. Must, Ph.D.

MEETING THE VOCATION CRIS by George Kane, Newman. pp. 2 $3.

Canon 1353 of the Code of Canon La says: "Priests and especially pastors sh make every effort and employ spec care to shield from worldly contagi boys who give signs of an ecclesiastic vocation, fostering their piety, traini them in the rudiments of letters, a protecting in them the seed of th divine vocation."

This canon expresses the obligati of priests in the matter of fosteri priestly vocations. It is a sacred oblig

n, and a very important one during ese days when vocations are scarce d the need for them great. As Archhop Cushing says: "The vocation oblem comes close to being the urch's number one problem."

Recently a book was published to lp those engaged in vocational promon work. MEETING THE VOCAON CRISIS is a collection of twentyee practical essays on the grace vocan problem facing the Church today. ntributors include Bishop Sheen, the e Father Lord, S.J., Catherine de eck, Archbishop Cushing, Father dfrey Poage, C.P., and others.

The book treats of such subjects as: moting and recruiting vocations, rental opposition, and the particular cations to the priesthood, brotherhood d sisterhood.

Every priest engaged in the active nistry should read and study this ok. It will help him understand this eat problem, and guide him in helpg to solve it by pointing out various thods used in encouraging, promoting d nurturing priestly and religious cations.

James J. Dunn, S.S.P.

IE DIRECTION OF NUNS (Religious Life Series) Trans. by Lancelot C. Sheppard. Newman. 259 pp. $4.00

is is the seventh volume in the well-own series of works on the Religious fe. The book is divided into two secns entitled respectively, "Principles" d "Practice." The first section conins six papers or chapters, each by a fferent author; the second part similar- has seven chapters. Each contributor s particular ability in the field of his marks.

Albert Ple, O.P., writes the preface and authors one of the papers. There is a very interesting historical resume of the development of religious life among women from the earliest ages after Christ down to the present. Other topics competently treated include: the theology of the religious state, the theology of the religious life, canonical status of women religious, psychology of sisters, some confessors of religious women, the chaplain, the preacher, the canonical visitor, the religious assistant, the ecclesiastical superior, the policy of the Holy See about women religious.

Some might not agree with one or other point in the chapter on chaplains nor with all of the recommendations made in the paper on the ecclesiastical superior. A lack of sufficient punctuation at times obscures the thought content, necessitating a rereading of a sentence. The work has no index. But these are minor defects. This book should prove very useful to any priest engaged in work with women religious.

Francis N. Korth, S.J.

SCIENCE VERSUS PHILOSOPHY, by F. G. Connolly, Philosophical Library, 90 pp. $3.75

In this brief but weighty discussion, the author, an associate professor at the University of Notre Dame, considers the question whether science is a field of knowledge distinct from philosophy and, if so, where lies the boundary.

After giving a synthesis of current opinion, notably Maritain's, Mr. Connolly offers a compromise between the two extremes. Some of the empiriological sciences belong to the philosophy of nature, he claims, and some fall outside its orbit and constitute a distinct field of human knowledge. But even

here again you have the problem of correlating mediaeval and modern thought and terminology.

The whole question, he feels, offers an important challenge to modern scholastic philosophers. Parallel to the recent plea of Monsignor John Tracy Ellis that American Catholics take their rightful places in American intellectual life, Mr. Connolly urges the American Catholic philosopher to avoid the narrow traditionalist feeling that there can be no further advancement since the work of St. Thomas Aquinas and then enter into full participation in the philosophical activities of our country.

J. R. Lynch

RELIGIOUS BUILDINGS FOR TODAY, edited by John Knox Shear, A.I.A. Dodge Books. 183 pp. $7.50

Art, like the rest of man's culture and higher aspirations, is harmoniously integrated into the main stream of man's intellectual endeavors. There exist no reasons whatever—spiritual, philosophical or anthropological—why a radically new approach should be mandatory for the artistic expression of the last two generations But nowadays in architectural circles you hear much about "form following function," the creed of cold practicality upheld by most leading architects. This kind of arty outlook that sees beauty in the utilitarian and scorns decoration scares many people who are not culture buffs. It shouldn't. The important thing is the building, not what's said about it. This seems to be the supreme criterion guiding Otto Spaeth, in editing this new book which surveys 35 outstanding churches and synagogues with commentary and photographs, plus additional longer text sections by notable contributors. All this material gives a clear indication of what needs forth coming buildings must fulfill, in add tion to showing examples of conten porary religious architecture. These ne buildings will "only flower in the m ment, if they are rooted in eternity according to Otto Spaeth. "It seems me that the first requirements of church or temple today is that it l of today, contemporary, a structure en bracing the total life of the parishioner Although he admits that the church and synagogues shown in his book a not typical of most building attempt he indicates that they are all of toda and were planned to fit into the activ everyday lives of their respective co gregations. In over 300 excellent phot graphs and drawings, the exteriors, i teriors, and many special features, suc as lighting, works of art, and furnishing are shown. Artists should especially we come this collaboration of religio building research. Every parish planni committee, Study Clubs, Altar Societie Servers Clubs—for all this work w be a stimulating source of reference

V. V.

Winning 100 Converts A Yea

This is the title of a challenging new boo let written by Father John O'Brien of t University of Notre Dame. The well know author has written numerous works dealin with various phases of the convert apostola In this booklet he outlines the technique conducting Inquiry Classes successfully.

PRICES

Single copy ..... 5 ce
25 to 100 copies ..... 3 cents ea
Bulk of 100 ..... $2.

PASTORAL LIFE
2187 VICTORY BOULEVARD
STATEN ISLAND 14, N. Y.

LETTERS

(Continued from page 4)

2. **Why have we not observed Evolution in progress?** The answer commonly given to this seems to be that the time of man's observation is insignificant compared with the geological eras. This also dodges the question but while the evasion might be adequate were there only one line of descent, the total time allowed by geology divided by the number of species does not give impressive quotient. When we figure that such variety and geographical division is available for evolution, the answer given has no weight at all and when we consider the question according to the hypothesis of origin by mutation with every individual equally eligible the answer is foolish.

3. **How does Evolution account for heredity at all?** One professor of biology said that this question was meaningless. We know the saying "To hold four aces is good luck. To hold four aces twice in an evening is good dealing." Now what kind of dealing is it that puts the many essential factors of any living organism so regularly in the proper order? Consider the super-astronomical number of grains of wheat in the total crop of the world—and this accuracy has been going on producing recognizable grains of wheat for thousands of years of record. What is the force that deals so exactly? Clearly it is a "form" motivated by a force that has never been isolated. In fact there has never been any life force isolated nor any force that can be considered to be in its genus—unless we go clear back to the summum genus—Being.

Experiment has never been able to modify this force essentially so that a new species would appear. Accidents of course we can change at will. A reference sometimes is made to variations on the North and South rims of the Grand Canyone, but there is no need to go that far.

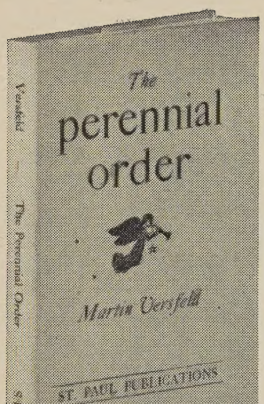
Accidental differences are found in every individual but no number of accidents ever has been shown to add up to one species. A change of species is unheard of and beyond speculation to explain.

4. **Mendelian experiments point to the conclusion:** "Nothing in the offspring that was not potentially in the parent." Essentially of course. When a change is desired, a parent having the desired accident is introduced into the strain, and undesired accidents in the offspring are culled out as they appear. After the already conspicuous factor is brought in by heredity the process is one of simplification. One Evolutionist objected: "This would make man a simplified amoeba." Truly it would if man is descended from the amoeba, but Evolutionists are careful to use only so much of Mendelism as fits their faith and stop before it presents logical difficulties.

5. **What are the major premises of evolution? Does any Evolutionist dare put them in words?**

6. **Why is Evolution considered to be sacrosanct?** Every other hypothesis, theory, or law is admittedly open to attack by respected philosophers or natural scientists. A man may deny the objective existence of matter and be rated a profound philosopher but how many professorial opportunities are open to a man who considers the above as fair arguments, in fact will consider them at all? Complete agreement is always open to suspicion. Particularly when objections are not met.

(Rt. Rev.) H. D. Buchanan



THE PERENNIAL ORDER

By Dr. Martin Versfeld

"This is a truly challenging study, a sort of Christian *speculum mentis* offered to all who are facing the issues of our times. The work is an essential summary of the Thomistic teaching in philosophy, art and culture. The old truths are presented with the fine earnestness of the first approach and warm sense of discovery. The book has magnificent passages of great depth and beauty. Especially helpful for teachers should be the essay on *Education for a Catholic Culture.* Rarely has the relation of philosophy to theology and faith been stated more nobly and truthfully than in these pages." —*Books On Trial.* 250 pp. $3.00

TO GOVERN IS TO LOVE

By Francis X. Ronsin, S.J.

This is an extraordinary study, rich in insights and practical suggestions on the psychology of government in communities of sisters. It has already reached the hands of one-third of the religious superiors in the world and has received a commendation from Pius XII. Here's what *America* says about it: "A thorough, excellent and specified commentary on that loveliest and, in some senses, most onerous of invitations, 'Come, Follow Me.' Pere Ronsin addresses himself brilliantly to such controversial subjects as psychiatry, temperamental and sociological differences in succeeding generations of religious candidates; and in the treatment of all of them emerges as a mind poised, authoritative, humble."

290 pp. $3.00

ST. PAUL PUBLICATIONS
2187 VICTORY BLVD., STATEN ISLAND 14, N. Y.

Sermon Material For
The Busy Pastor

The Meaning of Christmas

A.M. Avril, O.P. $2.75

Here is a fine source of sermon material for the seasons of Advent through Epiphany. Reflections on the Christmas Cycle of the liturgical year by the well-known French radio-priest.

An Important Book
On The Apostolate

The Modern Apostle

Louis J. Putz, C.S.C. $2.95

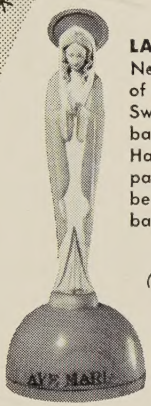
"More than any other contemporary American book, THE MODERN APOSTLE can set the world rightside up."—*Rev. Frank Gartland, C.S.C. Editor of THE CATHOLIC BOY.*

Order at your local bookstore or direct from:

Fides Publishers
CHICAGO 19, ILL.

From Schirmer's...

Musical Gifts



LADY OF HUMILITY
New sculptulite creation of Mary with genuine Swiss music mechanism in base—plays "Ave Maria." Hand finished and hand painted figure with beautifully finished wood base. 7½" high.

$7.40 postpaid
(Ivory finish available, $6.40 postpaid)
Sorry, no C.O.D's

ROSARY CASE

Authentically-styled metal case, luxuriously lined with purple velvet. Gold or silver finish. Genuine Swiss music mechanism inside plays "Ave Maria" when cover is open. 3⅝" x 3⅝" x 2⅞"

$6.35 postpaid
no C.O.D.'s

MIRACLE OF LOURDES STATUE
The Virgin Mary with Bernadette kneeling at Her feet in an artistically-fashioned, silver-plated statue. Genuine Swiss music mechanism inside plays "Ave Maria" 5" high.

$8.35 postpaid no C.O.D.'s, please.

G. SCHIRMER
3 EAST 43rd STREET, NEW YORK 17, N. Y.

Surely America's most beautiful Calendar

The 1958 Church Art Calendar

Several new features
Magnificent Cover
13 full color pages
Size 9¾ x 16 inches

OVER FORTY years experience producing fine religious art calendars is reflected in the outstanding beauty, quality, and everyday usefulness of the 1958 *Church Art Calendar*. This lovely creation provides the home with thirteen choice full-color religious art reproductions along with all essential Catholic calendar information. So helpful, dependable, and complete is the Church Art Calendar as a guide to all important feasts, ember days, vigils, days of abstinence, that Catholic families consider it indispensable.

SPECIAL QUANTITY PRICES TO CHURCHES

100 each 25c	$25.00	300 each 23c	$69.00
200 each 24c	$48.00	500 each 21c	105.00

Foreign language editions in POLISH, ITALIAN, FRENCH and SPANISH

NOTE:—We will print Greetings, Hours of Mass and Church Name (4 lines maximum) on the front cover only, at 1½c each additional, minimum imprint charge $3.00. For each-month imprint the additional charge is 3c each, with minimum charge of $4.00 (Transportation charges extra).

Please order Now

SOCIETY OF ST. PAUL
2187 VICTORY BOULEVARD, STATEN ISLAND 14, N. Y.